

THE
Second and Last Collection
OF THE
Late *London* Ministers
Farewel Sermons;

Preached by
Dr. *Seaman*, Mr. *Brooks*
Dr. *Bates* { Mr. *Venning*, And
Mr. *Caryll* { Mr. *Mead*.

To which is added a Farewell
Sermon, Preached at *Dedham* in
Essex, by Mr. *Matthew Newcmen*.

And also Mr. *Lyes* Sermon at the con-
clusion of the last Morning-Exercise at
All-hallows in Lombard-Street.

Being a Summary Rehearsal of the whole
Monthly-Lectures.

2 Sam. 23. 1. *Now these are the last words of David,
the sweet singer of Israel.*

LONDON,
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Second and Last Collection

OF THE

Large London Bazaar

Farwell Sermons

Preached by

Dr. Leaman, Mr. Brooks

Dr. Bates, Mr. Vernal, And

Mr. Cary, Mr. Allen

To which is added a Farwell

Sermon Preached at Dedham

By Mr. William Dummer

And also Mr. Leaman's Sermon at the con-

clusion of the last meeting

All held in the Town Hall

Being a Summary History of the whole

Monthly Lectures

From 1791 to the present time

LONDON

Printed in the Strand, by J. & A. B. B. B.

THE
PREFACE

TO THE
Christian Reader:

Reader.

THe good acceptance which the former Collection of (several Sermons lately Published) have found among the people of God, together with the importunate desires of many godly Persons, that were bearers of these sermons, have put us upon recommending them unto the world, not doubting, with the blessing of God, of the same success.

Our design in Publishing these Sermons, is not to make old sores bleed, or ferment any ones discontent concerning the laying aside of these Reverend and Godly

To the Reader.

Ministers, nor shall we mention what great losse the Church of God hath suffered, in their being made useless, herein wee must be silent and acquiesce under this sad Providence.

Much might be said, as to the excellency of these following Sermons: but wee forbear, they are of age let them speak for themselves, but thus much we are bold to say; Here lurks no Snake under these Herbs, no poysonous Serpent, under these fragrant Flowers, no root of error, no seed of Schisme, no fruit of disobedience, whatever some men may prejudge, concerning them; These Sermons do breathe forth the holiness and plainness of the Preachers spirituality, who were very laborious and prosperous in the work of the Ministry, and although they be not so Notional and Rhetorical as many may desire, yet they are substantially profitable and fitted to the capacities of their Auditors, indeed they may well be stiled the Spiritual mans directory to the Celestial Canaan, the names and

To the Reader.

memories of the judicious and learned Authors of these Sermons are so precious to us for their great worths and eminent abilities, that we cannot but rejoyce at the publication of these their labours, that are so proper and genuine, and that these are such, we are confidently assured. If thou question the truth of this, come and see, do but peruse them, their features will shew who was their Father, sic oculos, sic ille manus, sic ora ferebat. If thou seriously peruse them, thou shalt find much cause to encrease thy tears in the remembrance of those faithful Labourers that sin hath deprived England of. We commend them therefore to thy perusal and the blessing of the Lords Grace, in whom we are thine in all Christian Service.

Farewel:

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1915

Doctor

S. E. A. M. A. N.'s

Farewel

SERMON.

H. E. B. 13. 20, 21.

Now the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, make you perfect in every good work to do his Will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory, for ever and ever, AMEN.

THE Apostle being now upon the conclusion of this Epistle, after a very large discovery of Jesus Christ, in all those things that belong to his Person; concerning his Nature, as God, as

Man, and concerning his *Offices*, especially concerning his *Priestly*; and concerning the blessings and benefits, especially in the matter of his *Sacrifice*, doth in this last *Chapter*, insist on matters *Hortatory*; and, in the words, draws near to a conclusion, which contains a *Prayer*, wish, or desire, which he puts up unto God, in the behalf of them, in order to their good and benefit. *Now the God of Peace that brought again, &c.*

In which words, considered by themselves, there are two things considerable.

- (1) The matter of the Apostle's Prayer.
- (2) The grounds, which he doth insinuate for Audience.

In the things he desires, the *Matter of the Prayer* is laid down in the 21 v. and is summarily and generally propounded in several expressions; yet nevertheless so as they have their Specialities belonging to them. In the beginning, he shews what he aims at, *makes you perfect, &c.* In general, it refers to their Sanctification, that they might be thoroughly sanctified, as to their inward man, and outward Conversation, as to those things that belong to them, in the Habits of their Minds, and external Carriage.

The grounds which the Apostle uses, by way of insinuation for Audience, are contained in the words of the 20th verse; wherein we have a very large Description of the Person prayed unto; *The God of Peace that brought again from the Dead our Lord Jesus, &c.* He describes him under such Names, and Marks, as serve much for enlargement and inforcement, in the matter of his Prayer.

But here a Question may arise: Seeing *Grace* is the thing the Apostle principally desires, and is usual with holy men, both under the *Old* and *New Testament*, choose out such *Attributes*, as are most with their power.

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cular occasions, and are most agreeable to those requests they have, Why he doth not apply himself to God, as the *God of all Grace*; but rather, *the God of Peace*?

Therein, first, the Apostle seems to make use of that same liberty, which belongs to holy men. As there is, in the general, a *liberty* left to God's People from God himself: *Paul*, in this place, makes use of that liberty he had, as to the manner of Prayer; using such a description of God, as seemed good to him at the present. But, secondly, If he be *the God of Peace*, it follows, he is *the God of Grace*. If God hath glorified himself so far among the *Hebrews*, as to reconcile them to himself, by the blood of Christ, then there is no question God will proceed further; and having provided for those things, which appertain to their *Justification*, no question but he will for those things that are necessary to their *Sanctification*. Therefore, the Apostle argues plainly from *Justification* to *Sanctification*; He that justifies his People through the blood of Christ, sanctifies you by the Spirit of Christ; make you perfect to do his Will, working in you that which is well-pleasing in his sight, &c. so desires, we should be sanctified, on the consideration of our *Justification*; having provided for *Justification*, by the blood of Christ, follows *Sanctification* by the Spirit of Christ, 1 *Thes.* 5. 23. And the very God of Peace sanctifies you wholly, &c. That God who is allay'd to you the God of Peace, and hath provided for you Peace, I desire he would further provide *Sanctification*: for *Sanctification* is nothing else, but the effect of that Grace, which is procured for Believers, through the blood of Christ. There is no access to God, for *sanctification* of our *Natures*, until we prevail with him for the *Justification* of our *Persons*; and he first shews himself to be a God of Peace, by way of *Justification*, before a God of Grace, by way of *Sanctification*. But, to proceed

First, for the description of the Person; wherein take notice of him,

(1) By one of his *Attributes*.

(2) By one of his *Special Works*, whereby he hath manifested that *Attribute*.

(1) The *Attribute* of God, is imply'd under those words that he is called *the God of Peace*. The gracious God that provides for Reconciliation between himself and sinners; that finds out ways and means to win those who are by Nature Children of Wrath, to be the Children of God. There is no peace, but God is Author of, Whether *natural peace*, or *civil peace*, or *political peace*, he is pleased to provide for them: But there is a transcendent kind of Peace, which doth with a peccator belong to God's People, i. e. *Spiritual Peace* between God and Sinners, and that *inward peace* that we enjoy, if our Conscience hath been troubled with errors of sin, wrath, &c. Peace belongs so to God, as none of the Creatures can have any glory of it, (Psal. 4. 7.) This Peace, is God's Peace; none can effect, or devise it, but God; and with respect to this, he is more especially called *the God of Peace*; because he hath found out a way to make Reconciliation between God and his sinful perishing Creatures, 2 Cor. 5. 19. Ephes. 2. 14. &c. Col. 1. 13.

(2) There is a *special Work* of God attributed to him, that the Apostle takes into consideration, i. e. That he [brought again from the Dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant] wherein we have many words, and every word its weight; and we shall scarce be able to weigh every one so, as to take the full sense and emphasis of them. In the words, there is,

(1) Something *imply'd*.

(2) Something *express'd*.

(1) Some-

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(1.) Something imply'd; namely, That the Lord Jesus Christ was sometimes in the State of Death; and that being in the state of the Dead, it was not any ordinary power, way, or means, could ransom him: He was in the state and condition of the Dead; he was, for a while, under the power and dominion of Death; his Body, for the space of three days, lay in the Grave, and in that sense, was under the dominion of Death, as all dead men are. The great Shepherd of the sheep could not have his own life, in some sense; no interest he had in God, by virtue of his Sonship; or any of his Offices could save him from Death, though the Son of God, and Head of the Church; and, Christ looked upon it so far from being below him, as he thought it necessary for him, and it was his glory, *Joh. 10. 11, 12. I am the good Shepherd; the good Shepherd giveth his life for the sheep; but he that is an Hireling, and not the Shepherd, whose own the sheep are not, seeth the Wolf coming, and leaveth the sheep, and fleeth, &c.* Hirelings, they have no such spirit or principle in them, that they should lay down their lives for the Sheep; but he so much respected his Father's glory, and good of his Flock, finding there was no way to bring them to Salvation, As he deny'd himself, in all other respects, for their good; so, in this respect, lays down his life for them. And herein the Church of God seems to have a deadly kind of wound, to be at a deadly loss, *Zach. 12. 7. I will smite the Shepherd, and the sheep shall be scattered.* But herein lye; the wonderful goodness and wisdom of God, he is pleased to improve, as the life, so the death of Christ, for the good of his Church, *Luk. 24. 16. Ought not Christ to have suffered these things?* It was very expedient, that seeing the sheep could not otherwise be saved, but by the Shepherd's dying, that the Shepherd should lay down his life for the sheep; and seeing no other ways, to make Re-

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conciliation to God, it was very expedient Christ should dye. Therefore, 'tis to be taken notice of, That it doth not misbecome the Head, therefore not the Members of the Body, they must be content to lay down their lives for their Flock, for so did the great *Shepherd*.

(2) Something *express'd*. Where, take notice, First, of the Person spoken of. Secondly, of that which is given us to be taken notice of in particular.

(1) The Person to be taken notice of, is, Our *Lord Jesus Christ*. That which we have considerable, is,

First, The Title that belongs to him in his Church; in this regard, called, *The great Shepherd of his sheep*: The Shepherd of the sheep, yea, the great Shepherd of the sheep. Whatsoever glory was to be communicated to any Member of the Church, it was first put into the Head, before they were to be made partaker of it. Some were to be made inferiour Ranks, (*Ephes 4. 11.*) But it was not fit any should have such glory, to be called *Shepherds*, before he had that honour on him. Therefore, 'tis *the great Shepherd*; he that is Shepherd not of a particular Congregation, but of the whole Church of God, he is the Saviour of all his Body, he hath the full number of all the Elect, both among the *Jews* and *Gentiles*, committed to his charge to save.

(2) What besides this great Shepherd, through God's grace towards him, that is, that *he is brought again from the Dead*, i. e. that he doth attain to a state of Resurrection. And here take notice of this by the way, for Consolation; The great Shepherd of the sheep doth

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dye; but the great Shepherd of the sheep rises again. Herein argues God's love, that though he would suffer him to dye, yet not to see Corruption, (Psalm 16. 10.) Because he is the great Shepherd, therefore he must dye; but because he is the Great Shepherd, therefore he cannot continue in the state of the Dead; Death must not triumph over the great Shepherd of the sheep; no, not by any means. As it was necessary, that he should dye, much more, that he should rise again. We read, Revelations the eleventh, concerning two Prophets: when they had finished their course, they dye; and their dead bodies are cast into the Streets, &c. but we read also of their Resurrection. There is a two-fold state incident to those Persons, one estate of Dying, another estate of Rising; and it is not peculiar to Christ onely, but to others with him. The great Shepherd of the sheep dyes; no wonder, if the little Shepherds dye too. But the great Shepherd is raised, so shall the little ones in their order, and in their time, (1 Peter 5. 6.) When the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away. Resurrection is that which Christ exemplifies first in his own Person; in order to assure all his Members, they shall attain to the same state with him; and God is as easily able to provide, when he sees expedient, to raise them from the Dead, as to suffer them to dye. Christ he [brought again] by a high hand, and in a triumphant manner; he did not with so much sorrow and trouble to himself, and his Disciples, go to, as triumphantly come from the Grave: So can God, with a word, in a moment bring them to life again.

(2) By what meanes the great Shepherd comes to have this honour confer'd upon him, that he should be raised from the dead? There was worth enough in his Person, but 'tis not altogether ascribed to this; but (*through the blood of the everlasting Covenant*), & by, and in the vertue and efficacy of it: he had dyed as a *Priest*, and his blood was a blood of sacrifice, and it was shed for the remission of sins, and salvation of Souls; because Christ did dye for so noble an end as this, and in such a manner, as that his death became a Sacrifice, and did seal the *everlasting Covenant*, whereof Christ is the *Mediator*: therefore with consideration of this blood of Christ, and of the ends, uses, and benefits of it: hereupon it is Christ is raised from the dead. In the 9th of *Zach.* the Resurrection of Christ was prophesied of, but by vertue of his blood shed; so that Christ was more fit to be raised, who dyed for such noble and honourable ends, as the glory of God, and salvation of his people, in the vertue of that Covenant God had made, and in the vertue of the blood of Christ shed for the sealing of that Covenant.

Now, what this *Covenant* is, is worthy to be considered, because of its Epithets: Called here *everlasting Covenant*: There was a Temporal Covenant God made with the people of *Israel*, and that was sealed and confirmed by the blood of *Bullocks*, &c. Christ took not on him this Covenant, he did not bind men to stand by those termes contained in that Covenant; for indeed, Christ came to make it voyd. There is an *Eternall* Covenant, and that is nothing else but those termes of grace and favour, which are proposed to us in the Doctrine of the Gospel, which amounts to this, Who ever repents shall be saved: He that repents, and forsakes his sin shall find mercy; and that he will be mercifull to all on these Conditions in all parts of the World;

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World; for these termes God will not repent of. If men repent, they shall have the benefit of it, and whoever believes shall be saved. 'Tis called [Everlasting] because God will abide by it, both here and hereafter, the states of all shall be determined, according to the termes of this Covenant. Now Christ shed his blood to procure those termes contained in that Covenant; for the case of poor sinners was so miserable, that they could never come to have all their sins pardoned, and their Souls certainly saved, unless Christ had dyed and shed his blood, and so to satisfy Gods Justice, that it might be free for him to be merciful, where he would be merciful. The Covenant is founded in the blood of Jesus Christ, that blood being the *blood of the Everlasting Covenant*: therefore the Apostle so magnifies it, of all the great and Gospel-blessings that belong to the New Testament, to the Condition of a Child of God, there is not any one like unto this, *The blood of the everlasting Covenant*: they that come to this, and have the benefit of this, they shall be surely justified, and eternally saved in the vertue of this Blood. In the business of being saved by *Faith*, it contributes nothing more, but as 'tis an Instrument to bring us to be made partakers of the benefit of this blood: we are saved not by the vertue of *our believing*, but by the vertue of *the blood*; so that, 'tis not so much the *act*, as the *object* of Faith, that saves. Christ rose in the vertue of his blood, and all our Comforts and Hopes are founded in his blood. The blood of Christ was of so much value with God, as that he will raise him from the dead, and 'tis of so much vertue to us, that through it we shall have Justification, Sanctification, and Salvation. God being so good and gracious a God to Jesus Christ and his Church; hereupon the Apostle imboldens himself to desire this further manifestation of his love, that where
he

he hath so bountifully provided for the justification of sinners through the blood of Christ, that he would provide for their sanctification by his Spirit. Hence observe,

(1) God is, with some singularity, *the God of Peace.*

(2) To the end that God might shew himself to be the *God of Peace*, he hath provided an allsufficient Saviour for his people, here called the *Great Shepherd of the flock*; and God being of a gracious disposition towards them, provides to that end Christ shall take the care of them, and of all those things that pertaine to their *Eternall wellfare.*

(3) It was expedient this Person should *dye*, though the *Great Shepherd*; Nay it was *necessary*, that it might be so much more verified and manifested, that he was the *Great Shepherd of the sheep*, that he should lay down his life for the flock.

(4) It was, as necessary that Christ should be *raised from the Dead*, as that he should *dye*. Therefore his Continuance was but a Temporary, nay, a Momentary time to him. Now Christ is risen, yea, all power in Heaven and earth is committed to him; and if he was able to do any thing for his people before, much more now.

(5) The Resurrection of Christ doth arise partly from the Tenor of the Covenant God made with man, and partly from the virtue and benefit that was in the blood of Christ. God put himselfe into a Covenant, Christ was mediator of it, and in vertue of that Covenant, sinners must be saved; but the Saviour must first save himselfe, raise himselfe from the dead, and then hath all power committed to his hand, &c. There are two things I would have you further observe and carry away.

(1) That Christ is indeed *the only great Shepherd of the sheep*. Whatsoever others there are, they make to his own interest, whosoever there be that may possibly indite themselves under his name and nonon, yet this is undeniable, that Christ is the only Great Shepherd of the sheep : therefore in the concernments of the Church there is none Christians should honour, as Christ; and whose voice they ought to hear before his, or by whom they should be Ruled and Governed but by Him. If Christ be the Great Shepherd, then the Church, must hear his voice, for *my sheep hear my voice, &c.* And if He be the Great Shepherd then the Church must be Ruled by him, for the Shepherd must have the ordering of the flock, and the flock must be at the disposall of the Shepherd ; and then Thirdly, The flock of Christ must be carefull to please him, (for fear he set his Dog upon them) that we provok him not to exercise his Correcting power. He hath his Rod of Discipline (as well as his Staffe and Crook) which is to be performed by others as seems good to him, for he hath many wayes to set loose the Devill on his owne Children. *Satan* had a desire to afflict *Job*, and God gave way to it, &c. The Church of God, is Gods *Spouse* and there is a great deale of love between the Husband and Wife, between Christ and the Church : Yit *Psal. 4. 5.* this she is so solemnly charged with all. God hath made Christ a head to his Church, therefore his Church must be Ruled by Christ ; and tis not for the Church to say, The inferior shepherds would order me thus and thus, we must in the mean while say, but What doth Christ say in such cases ? It is not for the Church to go aside by the flocks of his Companions, (Cant. 1. 7.) The Companions of Christ pretend to be Shepherds of the sheep as well as he, but have not that power Christ had : They have their

their Societies, and would have the ordering of them; but the Church desires to know where she may hold Communion with Christ; that she may not turn aside to the flocks of his companions. There is many Disputations among inferiour shepherds, but this is out of a dispute, that *Christ is the Great Shepherd of the sheep*. That great man at Rome never pretended higher, than to be the *Vicar of Christ*, and *Successor of Peter*: now we know, that the *Principal* is much more to be regarded than his *Vicar*; therefore if Christ be the *Great Shepherd*, surely the sheep of Christ must hear his voice before all other shepherds; specially since Christ hath spoken so signally in the Case, *My sheep hear my voice, and they follow me; a stranger will they not follow, for they know not the voice of strangers*. And God having so solemnly commanded (*Matth. 17.5.*) *This is my beloved Son, in whom I am well pleased, hear ye him*. The Great Shepherd must be heard before all little shepherds. The little shepherds have their division, *Act. 20.29.* *After my departure shall grievous Wolves enter in among you, not sparing the flock, also of your own selves shall men arise speaking perverse things, to draw away disciples after them*. True shepherds are alwaies carefull to make Disciples for Christ, and to bring all Disciples to Christ: All *John's* work was to *make Disciples*, to put them over to Christ, not to make disciples to himself, but to make over all his disciples unto Christ. If any man will gather, he must gather for Christ, not himself; others would draw men unto any matter or manner of Doctrine, Government, &c. But our eye must be upon Christ, and our ear open to his voice; and our Hearts awed with his will and mind in Scripture, made known to his Church; And they love not Christ as they ought, that desire not to hear his voice before any others in the world, for he is the *Great Shepherd of the sheep*.

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2. Though he be the *Great Shepherd of the sheep*, yet he *dye*; and though he dye, yet because he is the *Great Shepherd of the sheep* he is *raised* again. The great *Shepherd Dyes*, the little *Shepherds* must not think much of it, if they be called to *dye*: We must be contented, it be exemplified in us if occasion serve; for, if God spared not the *Great Shepherd*, What have the little *shepherds* to plead for themselves they should be spared? If the *Case* fall out, while I labour to serve the Church as I can, I come to suffer for the Church; in the end I doe rejoyce, and I will rejoyce. And truly we had need to pray for such a spirit as this: for, if this was in the *Great Shepherd of the sheep*, it will very well become the little *shepherds*. But against the fear of death, here's the comfort, The *Great Shepherd of the sheep dyes*, yet is raised from the dead: To shall the little ones; not one member of the flock, death can alwaies triumph over him. In this respect, *Christ* will have all his members to be raised, in that he got the victory over death, for *Christ* arose as the *First fruits*, and ascended into Heaven as a *fore-runner*. Though we may have deniall as to the advancing of *Christs* service &c. Yet the *Resurrection* of the dead is that we must take into our thoughts, and, tis our solid comfort, God will one day bring all the sheep together into one fold, and *David* shall be their King, and have the Ruling and ordering of them to all Eternity. There is a *Resurrection* to little *shepherds*: when we come to lay down our naturall lives, we can look for no other recompence for it but our *Resurrection*, and the thoughts of it must be our Comfort. And oh! how doth this encourage us to come unto God, though sinne be heave upon us: Remember, there is a *God of peace*, that takes to himself this name for this very end, that sinners may know, for their encouragment, that *Reconciliation*

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is wrought out between God and them through Jesus Christ; and if they will but come and take hold of the blood of the everlasting Covenant, Christ hath said they shall have all the blessings and benefits promised in the Covenant of Grace, and that the blood of Christ can procure for them; they shall have forgiveness of sinnes, and salvation of Soul. Therefore, when we consider Christ hath dyed to have a flock, and for saving of the flock, and to make himself the God of peace through his blood, this should comfort us.

It remains, we come to consider of the *matter of the Prayer*: this is very full. *Make you perfect in every good work to doe his will, working in you that which is well pleasing in his sight, &c.* Here we are to observe two things, First The *matter* of the Apostle's desire, Secondly, The *measure* of it. The *matter of his desire is*, that the *Hebrewes* may be made *perfect in every good work to doe the will of God*, i. e. that they may be fully and thoroughly regenerate, sanctified throughout both in soul and body, and that they may be furnished with all graces, and inabled for every duty. Take notice of every one of the expressions: First, *Make you perfect*: 'Tis the duty of Christians to perfect every good work, to cleanse themselves from all the impurity of flesh and spirit, and to perfect Holinesse in the fear of the Lord, (2 Cor. 7. 1.) Secondly, *In every good work*, in matters of *Piety, Righteousnesse, Charity, Sobriety*; for within these heads, most of those things may be comprehended that belong to Christians, they will goe a very great way to make a perfect Christian, but that Christian cannot be perfect: that is not sanctified in every one of these. Thirdly, *To doe his will*; that you may be ready, cheerfully willing, to do his will on all occasions.

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But, how is it possible flesh and blood should attain to this? that they should be perfect to every good work? Why, saith the Apostle, *working in you that which is well-pleasing in his sight, through Jesus Christ. Working in you*: You see thereby, All our works depend on God's, and 'tis in vain for us to build on any Foundation but this; for 'tis God that worketh in you, both to will, and to do, of his good pleasure, &c. *Col. 2. 12.* through the Faith of the operation of God, *working in you*, or doing in you, or causing in you, or making in you, that which is well-pleasing in his sight. Our work is to depend on God's work; our outward working, depends on God's inward working.

Again, *that which is acceptable in God's sight*; but 'tis only through Jesus Christ. Good works themselves, though never so good, agreeable to the Law and Gospel; yet if God look not on our persons and works through Christ, they will not serve the turn, ye cannot be accepted; *working in you, that which is well-pleasing in his sight, through Jesus Christ.* Will God be pleased with nothing, but onely for Christ Jesus his sake? and if it do not please Christ, will it not please God? 'Tis truly, plainly, verily, so. That which God cannot accept of through Christ, he doth not accept of at all: But now things are so ordered, that God hath put all things into Christ's hands; Christ Jesus hath the ordering of the *Worship and Government of the Church*, he hath the making of all the Articles of the Christian's Creed; a Christian is bound to believe nothing, but what Christ teaches, as necessary to Salvation: so that in Christ we are compleat, if we believe, as he teaches us to believe; and if we worship God, as he teaches us to worship God; and have such order and government concerning his house; and walk so, as we desire in all things, to please our Lord and Master, and have him be-
fore

fore our eye, then are we returned unto Christ, the Shepherd and Bishop of our Souls. But, if we prefer God with any kind of Creed, Model of Worship, Government, that hath not Christ's Image and Stamp upon it, God will say, as Christ, concerning the Money; *Whose Image or Superscription doth it bear?* If we can say, *Christ's*; the way of Worship, we have learn'd from Christ; that Order and Government in the Church, we have learn'd from Christ, then the Father and Son will own it. If it have *Man's Superscription* on it, not God's, or Christ's, I cannot tell how we should presume it can be acceptable to God, through Christ; for God hath so confin'd himself, he will not be pleased, but through Christ; and that all *Matters of Religion* in the *New Testament*, should be ordered according to *Christ's* mind; as the *Old*, according to *Moses*. 'Tis necessary, we enquire after Christ's mind, in what we do: If we can do any thing, and in doing it, are sure it will be acceptable to God, through Christ, well and good; otherwise, no. This is the Apostle's Prayer, *That God would make them perfect in every good work to do his will, working in them that which is well-pleasing in his sight, through Jesus Christ.*

The Doxology; Whether we refer it to God, or Christ, 'tis all one; we have no body to honour and glorifie in the Church, but God, through Christ: We cannot tell how to divide those that are so neatly united. Therefore, when we glorifie God, we glorifie Christ. And this we must observe; God hath ordered all man's Concernments so, that we have nothing to plead for our Souls Salvation, but God's Grace: the Rule is his Word, his Gospel that he hath made known to us: and therefore, *Let the Word of God dwell in you richly in all wisdom.* There is a great deal of Do, in God's Church, about This and That; he that must determine

in the business of Christ, and there are but two ways;
the determining of things for the present; and for the
time to come: hereafter, by questioning the matter of fact;
for the present, by asking of your Rule. When the
question comes, concerning the Matter of Fact, there
he receives our Answer. What hath Christ said? How
hath Christ provided in things of this nature? It's
plainly so; and so; but in dubious Matter, and Cu-
stoms, and the like; I know not how to answer them,
when we come to answer Christ, when he shall put the
Question: Did you not know whom you was bound
to fear? Did I not speak nothing at all in the Case,
neither generally, nor particularly? Could you not
by any means come to understand my mind? I doubt
we shall not be able to answer this. But we must fly,
we found a certain Rate in the Word; but having Laws
and Customs among our selves, therein were at a stand.
Why? (saith Christ) was your Law and Customs a-
bove, or below my Word? Must your Law be ruled
by my Word; or my Word by your Doctrine? Did
not all Christians hold out this, that the Word of Christ
was above all Authority in the Matters of Christ? Shall
the Members of the Body become greater then the
Head? Therefore, you could not be ignorant in this
Case: your own professing me to be so great, in all my
Names and Offices; but when you come to practice,
then you will deny me. Shall we be able to answer
this? We must consider of this; that if we would
please God, it must be through Christ; and then we
must carry our selves, as directed by Christ Jesus in his
Word; and nothing can take us off that Principle, no
pretence whatsoever; for Christian Religion is such a
thing in the nature and substance of it, as Jesus Christ
is the Author of. Therefore, if Christ be the Author
all that belongs to Christian Religion, as to its sub-

stance, we should account nothing of moment in Religion, but onely that which we can ascribe to Christ, the Author of it. The care of the Church is in the hand of Christ, whatsoever Providences are let in on the Church, to exercise or try the Church, all must be borne patiently; but every Member must worship him: God hath made Jesus Christ a *Shepherd*, &c. In what he find fault, we must not justifie; what he commands, we must approve; what he calls to be done, we must pursue; what is not his, we must not own as his. Much may be drawn from this, both for Instruction and Consolation, that *Christ is the great Shepherd*: Though he dye in his Members, he shall rise in his Members: as we may say: though he dye in his Ministers, he shall rise in his Ministers, *Isa. 59. 21. As for me, this is my Covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth, and for ever.* This is a part of the Covenant, that the *Word* and *Spirit* of Christ, shall be continued among the Members, throughout all Ages: God will provide, his Children shall not live without a *Spirit*, neither without his *Word*; God hath engaged himself for both; for the one, as well for the other; that there shall be a super-addition, and perpetuating of them, and herein we must depend upon the faithfulness of *The great Shepherd of the Sheep.*

Doctor

B A T E S

Forenoon

S E R M O N

H E B. 13. 20, 21.

Now the God of Peace, that brought again from the Dead our Lord Jesus; that great Shepherd of the Sheep; through the Blood of the Everlasting Covenant, make you perfect in every good work to do his Will; working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory, for ever and ever, AMEN.

I T would give light to these words, if you consider the scope and design of the Apostle in this Epistle to the Hebrews; the sum of which is, He writes to them, that he might Antidote their Spirit

gainst Apostacy from the Doctrine of the Gospel; they were liable to this upon a double account. (1) Partly in respect of those Persecutions to which they were exposed; for the Jews were filled with a brutish zeal for the Ceremonies of the Levitical Law, and express the greatest rancour against those, who left *Moses* to follow *Christ*. This is the reason, why the Apostle lays down so many Preservatives against their revolting from Religion; and he spends one part of this Epistle in a most passionate Exhortation to perseverance, and doth in the tenth Chapter insinuate himself into them: You have already tasted the first-fruits of affliction, *ver.* 34. *You took joyfully the spoiling of your goods, knowing in your selves, that you have in Heaven a better, and an enduring substance.* This is that temper that Martyrs have express, who have not only parted with their goods, but with their lives, for the Gospel: When they came to the Stake, they would not so much as shed a tear to quench those flames, wherein they should ascend to God, as in a fiery Chariot. *You took joyfully the spoiling of your goods, knowing in your selves, that you have a better and an enduring substance.* Thus he insinuates himself, by representing what they had done, to encourage them to perseverance; and partly he fortifies them against Backsliding, by those terrible Judgments, which he threatned against *Revolters*, as you may read, *Chap. 6. and 7.* (2) As they were liable to this Apostacy, upon the account of Persecution, so upon the account of the unsettledness, and instability of their own spirits. There were several of those, who had given up their names to Christ, who did compare the Ceremonies of the Law, with the purity of the Gospel. Now the Apostle, to secure them from this mixture, his great design is to represent the vanity and ineffectiveness of all the Ceremonial Law, and to express and prove the virtue and efficacy of the Lord

his death, which was the substance of all the shadows. And this takes up one great part of his discourse with them.

Now in these two Verses he sums up, by way of Recapitulation, all that which he had discoursed of at large; and in them you may observe these two things:

(1) A Description of God, to whom he addresses this Prayer.

(2) The Substance of the Prayer it self.

The Description of God, that he amplifies by these two things:

(1) From the Attributes and Qualities of God; (as I may so express it) Now (saith he) *the God of Peace*.

(2) From the effects of his power and love, *That brought again from the Dead our Lord Jesus, that great Shepherd of the sheep.* And these Titles, they are not here set down to adorn his Discourse, merely as an Ornament, but they have all a peculiar efficacy, as to the obtaining of the request, which here he makes for them.

I shall begin with the first, the Description of God, from that Attribute. (*Now the God of Peace*) The Title that is used in the *Old Testament* frequently is this, [*The Lord of Hosts*] but in the *New*, he is called, *The God of Peace*. There were darker Representations of the mercy and love of God than the more full discoveries of his grace were reserved till the coming of Christ: Their Discoveries under the *Old Testament* were but as the *Day-Star*, which usher'd in the *Sun of Righteousness*. Now this Title of the *God of Peace* imports two things.

(1) That he is the Author of Peace.

(2) That he loves and delights in Peace.

First, That he is the Author of it: And if you consider *Peace* in all its notions and kinds, it is a fruit of God, and that which descends from him.

First, *Peace in Nature*, is the Harmony that is between all the parts of the World, the union that is between the dis-agreeing Elements, this is from God; for without him, the whole Creation would presently disband, and return to its first Chaos of confusion.

Secondly, *Civil Peace*, which is among the Societies of men; that which is so amiable and lovely, and which needs no other foil to commend it, and set off its lustre than the miseries of War; this *Peace* comes from God also; When there is a subjection to just Laws, this is from God. Every rash hand is able to make a wound, or cast a fire-brand; but it is onely the *God of Peace* that is able to heal breaches, to allay those storms that are in a Nation. You know, those showers which render the Earth fruitful, descend from Heaven, from God; so all the counsels of *Peace* descend from above: The fiery Exhalations ascend from the Earth. Counsels of War and Disturbance proceed from the devilish hearts of men.

Or, thirdly, If you consider, that *Rational Peace* which is in the spirits of men, i. e. when the Understanding exercises a coercion and restraint over our licentious Appetites, when all our inferior Faculties are under the Empire and Conduct of Reason; this proceeds also from God: For, since the Fall, there is a great deal of Tumult, many Ryots and Disorders in the Soul of a man. *Reason* hates a bad *Guide*; and our *Appetites* those are *evil Instruments*, and do many times hurt *Reason* from its regular actings.

But, fourthly, much more, if you consider *Spiritual Peace*, that *Peace* doth not onely import an agreement of a man within himself, but the agreement of the So

with God. This is the fruit of the Spirit; and it is only God that is able to convey this peace to us. And upon a particular account this Title is given to him, by way of eminency and propriety; as,

(1) He is alone able to allow and dispense this peace to us; for, all our sins are injuries committed against him, against his Crown and Dignity; all the Arrests of Conscience are made in the name of God, and therefore it is only He that can speak peace. As in the *Civil State*, it is an Act of Supremacy to give a pardon; only he that can condemn is able to speak a pardon; so, it is that God that is our Judge, provoked and incensed by us, he that hath a judicall power to cast body and soule into hell-fire, is alone able to speak peace, and passe a Pardon for us in the Court of Heaven: and this is experienced by a wounded spirit; it is just with such a person as it is with a *Malefactor*, who stands condemned at the Bar; he cannot receive encouragement from any of his Spectators, till the *Judge* speak peace to him: So, if an Angell from Heaven should come and speak to a wounded Spirit, It were impossible, unlesse God did order, command, and dispense it, that the Spirit should receive any peace, because our sins are immediately committed against him.

(2) He is alone able to reveal and discover it. There is nothing harder in the world, than to calm and quiet a disturbed conscience; it must be the same power that makes light to spring out of darknesse, that must cause a cheerfull serenity in a dark and disconsolate soul. I know, there is nothing more easie than that *false peace* which is so universall in the world; for the most amongst us cheat themselves with *presumption*, instead of *peace with God*, and *security* in stead of *peace with conscience*: but that peace which is solid and true can only be revealed by God himselfe. We have an in-

since of this in *David* (*Psa. 11.*) although *Nathan* had told him from God, *Thy sinne is pardoned*; yet notwithstanding he saith, *Mark thou me to hear joy and gladness, that the bones which thou hast broken may rejoice.* He still addresses himself to God, that he would cause him to hear the voice of pardon and reconciliation, for his soul could not be quiet by the voice of the Prophet. There is so much infidelity in the soul of man, that when he comes to take a view of his finnes in all their bloody aggravations; only the Spirit of God himself is able to allay the terrors of the conscience. And this he doth by an overpowering light, when he doth in an imperative and commanding manner silence all the doubts of the soule, and establish it in peace with God. Certainly, he that shall but consider the terrors, the fainings, the paleness of a wounded conscience, when you shall see a person dis-relish all the things of the world upon this account, *I have lost God is his enemy*; when all discourses that are addressed to him are ineffectual, and but like water poured to a dead carcase, cannot inspire any heat into him. Oh! this shewes, only God is able to reveal peace. So, *Job* If he hide his face, who is able to be at peace? There needs no other fury to compleat the misery of a man, than his own accusing conscience. Conscience is a verier devil than the devill himself, and able more to torment and lash the creature. Therefore if that be once awakened, 'tis only God, to whose tribunal conscience is liable, which is able to speak peace to the soul. Now you see in what respect this Title, [*The God of peace*] is attributed to him, as he is the Author and worker of it.

2. As he loves and delights in peace. This is that which is so pleasing to him, that he adopts those into the line of Heaven, who are *Peace-makers*, for they shall be

he called the Children of God, *Math. 5. 6.* This class describes persons to be his children, to be ally'd to him; God he only delights in reflection of *his own Image*; for those things that we admire in the world, and delight in, do not affect his heart: *He delights not in the strength of the horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that feare him, in those that hope in his mercy.* Nothing attracts his eye and heart, but his own *similitude* and *resemblance*; and therefore, where he sees *peaceable dispositions*, this is that which indeers the soul to him, and makes it amiable in his eyes. You may judge of his *delight* in peace by this: it is that grace, which in an especiall manner prepares us for communion with him; for, we can never really honour nor enjoy him, unlesse we bring to him those dispositions, which (if I may so speak) are in himselfe. And therefore it is no wonder, that those have little *peace of conscience*, who make so little *conscience of peace*. You know, when God appeared to *Elijah*, he did not appear in the *Storm*, nor in the *Fire*, but in the *small still voice*; and when *Elisha* was transported with *anger*, he was fain to allay that passion by *Musick*: that so he might be prepared for the holy motions of the Spirit; he call'd for an instrument, and then the Spirit moved in him. I bring it forth this end, to shew, how God *delights in peace*, and he will only maintain communion with those that are of calm and peaceable spirits. So much way as we give rash anger, so much proportionably do we let in the Devil, and cast out the God of peace. *We should be quick to hear, and slow to speak.*

Now, the reason why this Title is given to God is upon a double account; partly, with respect to the *Blood of the everlasting Covenant*, which made peace between God and us; partly, with respect to the *Covenant it self*, which is founded in that Blood.

(1) In respect of the *Blood of the Everlasting Covenant*. For, it was the blood of Christ that hath sprinkled Gods Throne, and made peace in heaven. You shall read therefore, when Christ came into the world, 'tis said (*Luk. 2. 14.*) that the heavenly Host appeared and sang, *Glory to God in the highest, on earth peace, &c.* Since the *Fall*, God and man are enemies, there is a reciprocall enmity between God and Man: God hates the Creature as it is unholy, and man hates God as he is just, the avenger of sin, the author of the Law: Now, Christ was the *Umpire* that composed this difference, he was *God and Man* in one person, and so being ally'd to both, he was a fit person to reconcile both. He was (as *Job* speaks) a *Dayes-man* between us. He hath paid every farthing that was due: for he did not compound with God, but paid the utmost that was due to him. He it is that hath reconciled us to God by the power of his Spirit, in changing and renewing our natures and creating in us those dispositions which are like to God; so that his Blood is the foundation of this peace. And now, God appears to us, not as a consuming fire, but as a refreshing light, full of calmness, serenity and peace towards us. Christ he brought more honour to God by his obedience, than we brought dishonour by our transgression; and therefore without any injury to God; he might be at peace with us. You know, all our sinnes were but the acts of *finite creatures*, and only *infinite* in regard of the *Object* against whom they were committed. But the Blood of Christ was of *infinite value*, in regard of the *Subject*; for, he was God, and the enriching Union of the Deity conveyed such value and worth to his Blood, that he was able to appease God, and not only to free us from condemnation, but to make us the favorites of God. We are not only

only pardoned, but prefer'd, upon the account of his Blood.

(2.) He is the *God of peace*, as with respect to the Blood of Christ, which is the purchase of peace, so with respect to the *Covenant* which is made between God and us (*through the Blood of the Everlasting Covenant*) There are three sorts of *Covenants* amongst men, some are *Covenants of Friendship and Amity*, some are *Covenants of Trade and Commerce*, and some are *Covenants of Assistance and Help*. Now all these qualifications meet in this *Covenant*, which is made between God and Believers. It is a *Covenant of Peace and Friendship*; for now we stand upon termes of amity with God; *Those who were strangers and enemies, are now reconciled*. And there is between God and us perfect peace, there is a *League* (as the Scripture speaks) between God and the Creature. It is a *Covenant of Trade*, there is now a way opened to Heaven; we may now ascend to God in duties of holiness, and God descend to us by the excitations of his grace; and influences of joy. And 'tis a *Covenant of Assistance*; for he promises not only to give us the reward of the *Covenant*, but to secure unto us the *Condition*; he promises to enable us to discharge the conditions of *Faith and Repentance*. Now upon this account, of the *Covenant* which is founded in the Blood of Christ, he is the *God of peace* to his people.

U S E I.

Is by way of *Conviction*. This may discover to us how distant their temper is from God, who are *enemies to peace*. We un-man our selves, we unchristian our selves; so far as we are opposite to this blessed temper of peace. Certainly, as dis-

turbed

Turbid Water cannot make any reflection unto us of
 that face that looks into it; so when our Spirits are dis-
 turbed by Animosities, Exasperations, Hears, and Di-
 visions, 'tis impossible for us to see the Image of God;
 as he is the God of Peace. And certainly, there is no
 more doleful consideration in the World than this, That
Man, whom God made a sociable Creature, who hath
 all the engagements and endearments laid upon him,
 which may cause him to live in peace and gentleness
 towards those who are of the same nature with him;
 yet, that in fierceness, our hearts should exceed those of
 the most savage Creatures. Man comes into the World
 naked, and altogether unarmed, as if he were designed
 for the *Picture of Peace*: but could you look into the
 hearts of men, you would find there such Tumults, Di-
 visions, such Seeds of Enmity against their fellow-
 Creatures, that Tigres and Lions are calm and peace-
 able, in comparison of them. Now, how is this di-
 stant from the temper of the *God of Peace*? 'Tis very
 strange to consider, that when Promises are made to bu-
 ry all differences, as Rubbish under the Foundation, that
 nevertheless, the great work of many persons should
 be, onely to revive those former Animosities, to make
 those exasperations fresh and keen upon their own spi-
 rits: but is this to imitate the *God of Peace*? These, to
 promote Divisions and Disturbances amongst us, cloath
 their enemies with the *Livery of shame and reproach*,
 that so they may be baited by their fury; that make it
 their Design to represent that party, which they think
 is dissonant from them, with the most odious appearan-
 ces, (you know this is the old Art) and those *showers of*
Calumnies, which are in the World, they usually precede
 the *Storm of Persecution*. The Devil was first a Liar,
 and then a Murderer; and those who are of his Seed,
 they follow his Art. In the Primitive Times, all the Per-

Persecutions of the Heathens, arose from the reproaches of Christians : so it is now. It is an easie thing to blast the name of those Persons, who are design'd for ruine. But if the contending Parties would consider, [if I may call one Party contending, which is onely lyable to Penalties, and is resolved to bear them patiently] how unlike this is to that *God of Peace*, who thinks it should allay the rancour that is in mens Spirits, and make an attonement between all the differences that is amongst them.

(2) If onely Peace come from God, you may from hence take a tryal of that Peace that is within you, (for hitherto I have been onely discoursing of Civil Peace) whether it be the effect of this *God of Peace*. I know nothing more common in the World, than *Presumption*; there is a *false Peace*, which doth not arise from the knowledge of a man's happiness, but from the ignorance of his misery : Peace, which is onely like a Torch to shine in the night, or like *Players*, that glitter onely by Torch-light; so is the false Peace men cherish in their bosom, meerly upon this account, because they do not bring their souls to the light of the Word, they never had it from this *God of Peace* : Because,

(1) God never speaks Peace to a Soul, but in the way of holiness and obedience : And therefore, you shal find 'tis the counsel of the Scripture, *Acquaint thy self with God, and be at peace*. Our Peace is found in the way of duty : and there are none, who are more blessed with the Peace of Conscience, than those, who with the greatest fervour, frequency, and delight, maintain communion with God in holy Duties : For, as friendship among men is cherished and preserved by visits and

conversations ; so, our Peace with God is preserved by those visits we make to Heaven in prayer.

(2) That Peace that comes from God, always causes in us a war with sin ; for God's Covenant with us is Offensive and Defensive ; and therefore it is impossible any person should have true and solid Peace, that waking tranquility of Soul, which is the reward of holiness and obedience, who entertains sin ; for every sin thou dost wilfully commit, 'tis an act of hostility against God, 'tis that which makes him thy Enemy, and makes thee an Enemy to him. As *Jehus* said, *What Peace, so long as the Whoredoms of thy Mother Jezebel, and her Witchcrafts are so many ?* So, What Peace can there be, so long as thou dost indulge thy self in sin, and make it thy business, to gratifie thy outward senses, though it be to the displeasure of God ? 'Tis the greatest mercy in the World, to rob such persons of their Peace, and to discover to them their danger ; they are onely capable of true peace, by the knowledge of that which is false. Therefore, bring yourselves to this Tryal, Whether, or no, doth that peace, which now you please your selves in, cause in you an eternal hatred of sin ? Doth it set you at a distance from your most beloved Lusts ? Then it is that Peace that springs from God. The greatest part of the World are in a state of *War* with God, though they do not feel the effects of that *War*. True indeed, God doth not always draw the Sword, either of Famine, Pestilence, or War, against a Nation ; and yet they may be acting in a most hostile way against God : So, for a person ; God may not blast thy estate, or send Diseases upon thy person, or raise a Tumult in thy Conscience, and make a Conspiracy of thy Thoughts and Passions against thy Peace : Thou mayst be quiet

within

Foreman-Sermon.

within, and yet have war with God ; because, as in the world ; there may be a *Truce*, when there is no *Peace*, the War may still continue, tho there be a Truce between Princes, Or rather, there is no Truce between God & sinner ; but, as a Town that is beleagued for many days, may not feel the Battery of their Enemy, because he is undermining them, to blow them up at once ; so God doth not many times make his Battery against sinners, but he is undermining them ; and the Fall, at the last, will be dreadful, if there be not a composition.

[*Use 2.*] By way of Exhortation ; Let me press you all to follow Peace ; it is a Duty, which the Gospel enjoins with the greatest vehemency, with the greatest force of words and expressions. The Apostle, when he is to seal up his affections to them, he doth it with that Prayer, (*2 Thess. 3. 16.*) *Now the God of Peace himself, give you Peace always, by all means.* What strange expressions ! First, he gives you here the Title of the God of Peace ; and then he saith, [*Himself*] The God of Peace himself. There's a great deal of force in that word ; Peace is so excellent a blessing, and there is such an abhorrency in our corrupt nature to it, that it is onely the Lord himself that is able to effect it. As if the Apostle had said, The Lord must bow the Heavens, he must come down himself to create Peace among you ; and to express the greater vehemency of his desire, he saith, *Give you peace always, by all means.* So another Scripture, Pursue Peace, Follow Peace with all men ; a word, that imports our pursuit after it, though it run from us. This is the strain and tenour of the Gospel, and this becomes you as Christians. When Christ came to purchase our Peace, he came as a Lamb, an innocent and meek Creature, Behold the Lamb

of God. When the Holy Spirit descended, to seal the privilege of Peace to us, he descended in the form of a Dove; a gentle Creature, in whom there is no rancour nor bitterness. What a strong Engagement should this be upon all of us, to pursue and promote Peace? And for your encouragement, consider,

First, That in the times of the Gospel, all the Promises, do, as it were, empty themselves into this blessing, the blessing of Peace. Thus *Isa. 11. 6.* you shall find there a gracious Promise, respecting the times of the Gospel; *The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf, and the young Lion, and the Fattling together; and a little Child shall lead them; and the Cow and the Bear shall feed their young Ones, shall lie down together, and the Lion shall eat straw like the Ox.* That which I observe from thence is this, that God here promises to cause an universal Peace and Unity under the Gospel, though it be as difficult as to persuade the most disagreeing Natures to peaceable cohabitation. For here the Scripture intimates in those Creatures, between which there is the most natural, and therefore the most fierce Animosity. The Lord will reconcile men, though their differences be never so great. What is too hard for the God of Peace to effect? Is not God of infinite power, of infinite love? then it should quicken us to pursue Peace.

(1.) By Prayer to him, because he is able to effect it. Certainly, that God that was able to bring Order into the World; when it was a meer lump and mass of Confusion, is able to bring peace, and to unite our spirits. And it is observable, the greater our differences and divisions are, the more will the power of the

God appear in reconciling them. 'Tis said in the *Psalms*, That *God's Throne is in darkness*, &c. His ways of Providence are very difficult for us to trace and find out, and therefore when our Divisions are at the highest, he is able, by one word, to allay the storm. This should encourage us in Prayer. This is the course of God to glorifie himself, by putting a stop to the greatest Troubles, when nearest to us, and to work out one contrary by another. To give you some Instances, that so we may encourage our Faith, and quicken our Prayer to God for this blessing. Consider how still God hath made *difficulties the way for enjoyment*; for instance, The Promises that *Sarah* should be the Mother of a Child; but he made way for that by her dead Womb; for all that numerous Progeny, which like the Stars of the Sky descended from her. That he first maimed *Jacob*, and then gave him the blessing. He brought *Joseph* from the Prison, to a Princely Palace. First, *David* was harassed with Troubles, and then his head was deck'd with the Imperial Crown. So if you look into the Kingdom of Christ, who would have thought that a few *Fishermen* should have advanced the Empire of Christ in the World: had you lived to have seen those despicable beginnings, when a few unlearned men were the Heralds and Preachers of Christ, how would this have caused you to fail and sink in your Spirits? and yet the Gospel hath been preached in all the parts of the World, and that by a few *Fishermen*. The Providences of God, are like those plated Pictures, if you look one way upon them, there is the appearance of a Serpent; if

you look on the other side, there's the appearance of an Angel. So here, many times God is pleased to suffer exasperations to go very high, that for his power may appear more eminent in the composition of them. He it is that enables the Faith of his people, to draw Water out of the Rock, when the Fountain is dry: that makes meat to come out of the Eater, (as in *Sampson's Riddle*) that is able to bring a peaceable harmony, out of devouring differences: and therefore it should quicken our Prayers to him.

Secondly, To make us more serious in our endeavours after peace. Consider, what a dishonour it is to the Gospel; that those that profess themselves Sons of the same God, Members of the same Christ, Temples of the same Spirit, should be at deadly jars one with another. It is strange and unnatural, that Lillies should prove Thorns to one another: that those who are *Saints in pretence*, should be Devils in practice to one another: that God's Diamonds should cut one another; this is very strange, yet thus it is. But how especially, it is most sad, when *Religion*, which should restrain and bridle our Passions, is made fewel and incentives of them: How far distant is it from the counsel of the Apostle, *Rom. 14. 10.* where he speaks concerning their lesser differences, *One values one day above another, another esteems every day alike*; what's his counsel? He speaks as a person that was fill'd with bowels and compassion: Oh, saith he, let not him that doth not esteem the day, judge him that doth. *For we shall all stand before the Judgment-Seat of Christ*; there we shall appear all upon a Level.
stand

stand upon equal ground, and receive our final doom from him: This therefore should calm our Spirits. Why may there not be some differences in Judgment, without division in Affection; for it is as impossible, that all Judgments should be of the same extent, as all our faces to be of the same colour and figure. Therefore consider, what an injury it is to our Profession, how doth it obscure the glory of God, and lustre of our Religion?

Thirdly, Doth not the *publick Enemy* rejoyce over us, I mean the *Papists*? Do they not warm themselves at the sparks of our Divisions? for you know the old Maxim of *Divide and Reign*: Therefore it should compose our spirits, and quicken us to labour after Union. *Unmortifi'd Lusts* are thence; whence all Wars & Enmities springs in the World. The Apostle *Paul*, when he would compose their differences, he doth not lay down Rules to decide their Controversies, but corrects their secret Passions, Pride, Self-seeking, Revenge, &c. this being the Seed of all Disturbances in the Church: And although these Lusts may not be conspicuous and visible to the eyes of men, yet they are certainly the Fuel of our Distempers.

The sum of all is this; Those that have the Spirit of God, they cannot but mourn, and be sensible of these Divisions. I know, a great part among us are unconcern'd: some rejoyce, those that are rather buried in the Affairs of the World, and incumbered with much business, or those that are steeped in the pleasures of sense, are altogether unaffected with these things, and stand as *Neuters*, dis-regarding all events: But the Saints of God cannot but

mourn over them, when our Divisions hinder the
progress of the Gospel, and are serviceable to no-
thing, but to the Kingdom of Darkness. Therefore,
I beseech you, let what hath been spoken, quicken
you in your Prayers to God, to pray for the peace of
Jerusalem, (that's the least effect of our love and
desires after Peace) and by all endeavours, to la-
bour to bring back Peace to us, that we may see
that *Prophecie* fulfilled in our time, that the Lord
shall be one, and his Name one amongst us.

Doctor



Doctor

B A T E S

His Afternoon

S E R M O N

Heb. 13. 20, 21.

Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: To whom be glory for ever and ever, Amen.

THe Apostle describes God by the effects of his power and love, [That brought again from the dead our Lord Jesus.] The Resurrection of Christ from

from the dead, is one of the most transcendent testimonies of God's *love* and *power* towards us.

(1) Of his *Love*; because as the *Anger* of God was that which crucified our Saviour, so on the contrary, it must be his *Love* that should raise and restore him. Christ when he died, he looked upon God as an Enemy, as a Judge, and as those Colours which we see conveyed to us, are unanswerable to the *Medium*, through which we see them; as, if we look through a coloured Glass, we see the object of that colour: So the Lord Jesus, when he was upon the Cross, looked upon God through the black cloud of our sins, and through the red cloud of his Father's wrath, and so died as a sacrifice to Divine Justice. But when he was raised from the Grave, that was the testimony of God's love to him, and of his love to us; for he died as our *Surety*, he was *arrested* for our *debt*, he was cast into the *Grave* as into a *Prison*: But by his *Resurrection* he was redeemed from Prison and Judgment. And therefore you shall find, when Christ was risen, he salutes his Disciples with this, *Peace be unto you*, (*Luk* 24. 36.) There was the dawning of peace at the *Incarnation* of Christ, for then the Angels sung, *Peace upon Earth*; but the compleat Sun-shine of peace was at his *Resurrection*, when he had made full and compleat satisfaction to God's Justice; for this was a clearing of him before all the World, when God rais'd him from the grave. And in this respect, it was very agreeable for the Apostle to say, *The God of Peace, that brought again from the dead our Lord Jesus*.

(2) It

(2) It was the effect of *Infinite Power*. You know 'tis naturally impossible for a dead body to quicken it self, to revive; but for the Lord Jesus, who had the load of the sins of all the Elect upon him, who was, as it were, secured in the grave by God's Justice and Power, for him to rise again: This must be an effect of *Infinite Power* in the great God. This raising of Christ, sometimes 'tis attributed to the Son, being God equal with the Father; but here 'tis attributed to God: And therefore, when the Scripture would speak with the greatest magnificence of the *Power of God*, it expresses it thus, *That Power which raised Jesus Christ from the dead*. When Christ wrought deliverance for the lost world, (all those who were committed to his charge.) This could be no less than the work of an *Infinite Power*. And upon this account also, it is very proportionable to the design of the Apostle; for that Prayer he makes to God is for that, which onely can be accomplished by *Infinite Love*, and *infinite Power*, i.e. to make the Christian Hebrews perfect in every good work to do his will.

I come to a further description. *He that brought again from the dead* [our Lord Jesus.] The Title of the *Lord Jesus* was only given to our Saviour after his Resurrection; he was called *Lord* before, and *Jesus* before; but these two Titles were never united till after his Resurrection; *They came to see the place where the Body of the Lord Jesus lay*: the reason was this, Because the Resurrection of Christ was a solemn Proclamation to the world, that Christ was the Son of God; 'tis true, this Title was given him immediately upon the Conception, but

it was never compleatly declared to the world, till after his Resurrection; for before, Christ was a *Prince in disguise*, the beams of his *Divinity* was abated by the vail of his *Humanity*; but then he was declared by power to be the Son of God.

It follows, [*That great Shepherd of the Sheep.*] For the opening of this,

- (1) We will consider this Title of Christ.
- (2) The person for whom this Title relates.

First, This Title, [*The great Shepherd.*] 'Tis a wonderful condescension in Christ, that he will take upon him the Title of a *Shepherd*, that which rather expresses *Love and Care*, than *Power and Dominion*; yet he is pleased to assume this Title to express his affection to us. For the opening of it, wherein he appears to be the *great Shepherd*, I shall lay down these particulars.

(1) He is *great* in the *Dignity of his Person*; for he that is Lord of Angels, is become the *Shepherd of the sheep*; and the *humiliation of his Person* in this respect, is the *exaltation of his Office*: It is looked upon in the World, as a mean and low employment, to have the care and inspection of a Flock; but now herein appears the love of Christ, he was pleased to become our *Shepherd*, that so he might secure and bring us to the Fold of Heaven, and there make us to feed upon these Pastures, and to drink of those Rivers of pleasure which flow from the presence of God.

(2) In the *derivation of his Authority*; that Authority which is communicated to him, whereby he is our *Shepherd*, and that is originally from

God

God himself; it is not by any mediate deputati-
on, but from God himself. He is our Shepherd,
and hath a Title to his Flock upon a double ac-
count: (1) They are committed to him as his
Charge and custody, (*Joh. 6. 37. &c.*) All the Elect
of the World were given by God the Father to
Christ, not by way of *Alienation*, but by way of *O-*
pignuration, as so many pledges which he was to
bring to grace and glory; and this Charge he doth
most fully execute, for there is none missing of those
committed to him. (2) They are given to him by
way of *Reward* and *Recompence*, for all his Blood
and Sufferings, (*Isa. 53. 10.*) The Lord Jesus put
such a value on souls, that he purchased an Interest
in them by his own Blood; and he thinks himself
exceedingly recompenced for all his Pains on the
Cross, Agonies in the Garden, Temptations in the
Wilderness, &c. if Souls will submit to his care.
And here observe the course of Heaven, God
would endear Souls to Christ upon all reasons, by
vertue of his command, and that charge he gives
to them, and by vertue of his own purchase.

(3) If you consider the *extent* of his care and af-
fection, for all the Saints of the world, those who are
dispersed in all places, in all Ages, they are all his
Flock; and therefore 'tis the Royalty of his Ad-
ministration, (*Joh. 10. 16.*) *There shall be one Fold,*
and one Shepherd. As Christ is the onely *Catholic*
King, so he is the onely *Universal Bishop*; for all o-
ther Shepherds have but particular portions of his
Flock committed to their charge; and they should
be such portions as they have regard to, and are re-
sponsible for. And at the last day, all his sheep
shall

shall congregate together, and stand at his right hand. All the Saints of God that are now scattered, as so many Stars in the Firmament, shall be united in one Constellation, when they shall appear in glory before him.

(4) In respect of his endowments and qualifications, which fit him for the discharge of his Office. And

(1) Take notice of his affection and love to us, and that is the wonder of Heaven and Earth, *Christ laid down his life for his sheep, (Joh. 10, 11.)* This is strange, that Christ should be a *sheep for the slaughter*, that he might become our Shepherd; that he should be a Sacrifice, before he could take this office upon him: Other Sheep lay down their lives for the Shepherd, but Christ laid down his life for the Sheep. So great was his love, that it brought him from Heaven to *seek and find those that were lost*, he left a *Palace* to come to a *Wilderness*; a *Throne* of Heaven, to come to a *Fold* here upon Earth. We read of *David*, that he exchanged a *Sheep-book* for a *Scepter*; but Christ quite contrary, he chang'd a *Scepter* for the *Rod and Staffe of a Shepherd*. It was said by one, There is nothing so conspicuous in Christ, as the *prodigality of his love* to us. Oh! do but consider *how great love* that was, that should make him to die for us, that he might bring us home to his Fold. We were all of us like *erring Sheep*, who had strayed from him, and fell to the *Lord of the soil*, as strange Cattel: we were gotten into the possession of *the god of this World*; the Lord Christ would buy us off from thence: though we forfeited our *right in him*, yet he would not lose *his right*.

us; but he laid down his life, that he might reduce us to his Fold; that of *Wolves*, he might make us *Lambs*, and fit us for the comforts of his presence.

(2) In respect of his *exact diligence* and *inspection over them*: When but one sheep went astray from his Fold, we read, he left the ninety and nine, and went and sought for that *One*, *Luk*, 15. where we have that Parable, to express the diligence & watchfulness of Christ over his sheep. There is no person, be he never so mean, never so obscure, though lost in the number and account of the world, if he be one of *Christ's* sheep, he is always under his inspection and watchfulness. We read of the *High-Priest*, that he carried the names of the *Tribes* upon his *Breast-plate*, the Lord Christ carries the names of all his sheep in his *Heart*; therefore, *Rev*, 13. speaking concerning the Saints, all that dwell upon earth, *whose names are writ in the Book of Life*. His diligence and care is so exact, that he hath all their names writ in his Book: He that tells the Stars, counts their hairs, and always exercises the most watchful providence over them for good. You know sheep are either liable to *rage*, or *erring* and *wandering*: Christ's diligence is such, that he protects them from the rage of Satan, reduces them from all their wandering, and brings them home to himself.

(3) In making proportionable all their services and sufferings to those degrees of strength which he gives to them, *Isa*, 40. 11. *He shall feed his flock like a shepherd, he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young*. Christ always makes a proportion between

between the services, sufferings and strength he calls them to. He it is that with that tenderness speaks to *Peter, Peter lovost thou me? feed my Lambs.* He hath provided for them the most ample and most satisfying nourishment, the Ordinances of the Gospel, the Word, the Promises, which are the Breasts of Consolation; these are all provided by him for his People. And in this respect he is the great Shepherd, for he doth not only allow them means, but blesses the means to them: he is able to enlighten the *dark mind*, and he can make pliable the stubborn will, & he can spirituallize droffie affections, which all other shepherds in the world are not able to effect.

(4) He is the great Shepherd, if you consider his power to *preserve them from danger*; not only those dangers which respect Satan, (for that fell under his care before) but those diseases to which they are liable, which threaten ruine: Other Shepherds possibly may cure diseases, but not defend them from danger. Christ it is that *gives eternal life to his sheep*, he begins the *life of holiness*, which though at present is but as a spark in the Sea, yet he keeps it alive till it shall break forth into a triumphant flame. That *life* that is encompassed with so many enemies, and liable to so many weaknesses, the Lord Jesus will *bring forth judgment to victory*, and will make them to be powerful over spiritual and eternal enemies.

The sum is this: The Lord Christ is so perfect a Shepherd, so compleat, as to all the qualifications of that office, that the Prophet *David* breaks forth into exaltation, (*Psal. 23.*) *The Lord is my Shepherd, &c.* and then afterwards expresses all those provisions which are made for him by God as a Shepherd.

He makes me to lie down in green Pastures, he leadeth me beside the still waters. So that you see, Christ, whether for diligence, love, tenderness, for preserving us from danger, for securing us to life eternal, he is only the great Shepherd; he is the God of shepherds, as well as the God of sheep, and all other shepherds are but inferior to him, and must be accountable to him for the souls of his sheep, which are more valuable than all the world.

It follows, *The great Shepherd [of the sheep.]* I shall not spend any time in making any resemblance between the people of God and his sheep: only,

(1) They are sheep in respect of their *Innocency*. You know of all creatures, the sheep are unarmed; other creatures, either they are armed with strength, or skin, or swiftness, to guard themselves, and offend others; but the sheep hath neither the strength of the *Lion*, the craft of the *Fox*, swiftness of the *Deer*; and of all creatures is most weak, inoffensive, and most liable to dangers and injuries. Of all persons, Gods people are most liable to danger, and when out of *Christ's protection*, the weakest persons in the world.

(2) In respect of their *Meekness*. A sheep is an emblem of meekness, that's their temper, and therein they imitate Christ, who hath propounded himself to be their pattern, *Learn of me, for I am meek and lowly*; both these qualities are express'd by the Prophet, (*Isa. li.*) where speaking concerning the times of the Gospel, saith, *The Lamb shall lie down with the Wolf*; now, where the Prophet expresses their safety, there he expresses their *innocency & meekness*. This is the reason why the Prophet saith, *For thy sake we are killed all the day long; we are accounted as sheep*

sheep for the slaughter: because of all Creatures, most liable to injuries, that which doth least resent them. And, where ever the Grace of Christ comes, it sweetens the most cruel nature, and polishes the most rough disposition, and makes them to be like *Christ, meek and lowly*.

(3) In regard of their *profitableness*; for of all Creatures, they are most profitable; the food, as to their flesh; the cloth, as to their fleece. And the people of God, however they are exposed to the contempts and injuries of the World, they are the most *profitable*; for, were it not for them, the whole frame of Nature would fall into pieces, the Stars would fall like leaves in Autumn, and all the Elements would fall into confusion: we see it by one *Lot*, who kept showers of fire and brimstone from falling on *Sodom*, till he was got out of it. And it is the people of God, for whom this frame of Nature is continued; and when they are brought into the Fold of Christ, the Justice of God will have a solemn triumph over all the World.

(4) As they are liable to *wandering*: Sheep are wandering Creatures, and when strayed, not able to reduce themselves. And, in this respect, the people of God are sheep, they have a thousand allurements to draw them from the ways of God; and if God should not guide them by his eye, 'tis impossible they should go in the way that leads to Heaven. Therefore *David* saith, *I have gone astray like a lost sheep, seek thy servant*, *Psal. 119. 176*. This shall suffice to make the Parallel and Resemblance of the people of God and Sheep.

The second Argument is this, That he hath design'd Christ to be the Shepherd of the Church; *The great Shepherd of the sheep*; this is another Argument and Evidence, that he is reconciled to us, and that he is the *God of Peace*: For when God gave Christ to be our Sacrifice, and raised him up to be our Shepherd, these are the most clear testimonies of his love: For, although Christ now sits in Heaven, and *all the Angels of God worship him*; yet he doth not disdain to exercise the same care, and to express the same love to his people, that he did when he was upon Earth. All the Offices of Christ express God's love to us; for he feeds us as a *Prophet*, dyed for us as a *Priest*, governs and defends us as he is *King*; and all these meet together in this Title, feeding of us, dying for us, defending of us; as he was *God*, he loved us; as he was *Man*, he dyed for us. This doth express the effects of his two Natures in this Title, and therefore an admirable Evidence, that God is at peace with us.

It follows, [*Through the Blood of the Everlasting Covenant.*] The Blood of Christ, is that which cements God and us together: For you must remember, our *original peace* with God, was broken; that peace we have with him now, is called *Reconciliation*: it is as a broken bone, which, well set, is stronger than before, because Nature conveys most liberal supplies to the weakest part: so now, being reconciled to God, through the Blood of his Son, we stand upon surer terms with him, than we did in Innocency: The *Blood of Christ* speaks better things for us, than all our *sins* speak against us; it speaks
peace

peace to our souls, and that in Heaven, purchased by his Death. — Christ dyed as a *Testator*, and bequeathed to the Church a *Legacy of Peace*; he lives as the *Executor* of that *Covenant*; and now, in Heaven, conveys to us that blessing of peace, which he bequeath'd in his Death. And as our peace was founded in his *Blood*, so it is conserv'd by his *Intercession*; he appears in the Court of Heaven as our *Embassador*, to make up all those differences, which fall out between God and us: for you know, Amity and Friendship is kept between Foreign *States*, by their *Residents* and *Agents*, that are kept in their several Courts; so, we have an *Agent* in the Court of Heaven, the Lord Jesus Christ, that was raised from the Dead: And, as a Believer falls into sin, which is a breach of peace between God and us; so that Peace is made up by the Exercise of Repentance on our part, and by sprinkling of Christ's Blood upon us, on God's part. The renewed Exercise of Repentance, and Application of Christ's Blood, preserves that peace that is between God and Believers. And (to sum up the force of the Argument) when we had fallen from God, and it did not consist with the Majesty of God, to make peace with us without satisfaction, then was he pleased to pay our Ransom out of his own Treasury, and redeem us by the Blood of his Son; so that all his *Attributes* might shine forth in their lustre and glory in our Salvation; and that, upon such terms, we might be able to challenge an interest in his favour and love.

It follows, *Though the Blood of the [Everlasting Covenant.]* It's call'd an *Everlasting Covenant* in two respects. (1)

(1) In opposition to the *Old Covenant*, which was made with *Adam* in Innocency; but that *Covenant*, which secures to us the reward of that *Life eternal*, did not secure to us the Condition, that was *perfect obedience*: And in reference to this *Old Covenant*, sometimes the *Gospel* is called a *New Covenant*, sometimes a *Better Covenant*, because it supplies all weakness in the first *Covenant*; not as if the *Law of God* was weak, or faulty, in respect of itself; for the *Law* is *holy, just, and good*, but weak in respect of us: for it is impossible, that that *Covenant*, by the breach of which, *Sin and Death* came into us, should reconcile us to God and appease his Anger: and therefore, God contrived another *Covenant* for us, a *Covenant* in the *Gospel*, that was made with us in *Christ*; and this is called an *Everlasting Covenant*, because it remains for ever, the tenor of it shall not be chang'd: for, the first *Covenant* is onely abrogated, and made null, while frustrated, as to the intent it was first given.

(2) It's called an *Everlasting Covenant*, as it brings to those that are parties in it an everlasting glory: So the Lord *Jesus* his *Bloud* is called an *Everlasting Redemption*: for it ransoms the souls of men from that *Eternal Death*, to which they were liable, and gives them a Title to *everlasting life*: for this *Covenant*, which now God hath made with us, it not onely secures the *Reward*, but the *Conditions* to which the *Reward* is made; for God saith, *I will plant my fear in your hearts, that you shall not depart from me.*

I have now gone over the Title, and that in order to the Prayer, which follows, [*Make you perfect*

perfect to do his Will, working in you that which is well-pleasing in his sight. The general sum of it is this, That God of peace, who is reconciled to us in his Son, as he is the Father of mercies to us, so he is the Fountain of holiness to us; and, in this respect, we can onely expect from him the treasures of grace, as he is the God of peace; for God, as he is our Judge, dispenses to sinners nothing but revenge; there is nothing to be expected, but the curse of his Law, the execution of that Sentence of death from him. For although the World despise holiness, as a base and contemptible thing, (they had rather be ungracious, than inglorious, in the eyes of men) and upon this account, they are afraid to be holy, lest they should be the publick scorn and contempt of the place wherein they live: although holiness is of so low a price in the World; yet, in Heaven, next to God, Christ, and the Spirit, Holiness is the most rich Jewel, that God can bestow upon us; and therefore, we must first look upon him, as the God of Peace, before we can beg any grace from him. And that is the reason, why the Apostle represents God by these Titles, that he might encourage the Hebrews, to believe, God would grant this request. When Christ dyed for us, it was not his Design onely to quiet our Consciences, but to quicken our Souls; not onely to free us from Damnation, but from the domination of sin. And therefore you shall find these two are joyned together, (Tit. 2. 14.) Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works. The Death of Christ, as there was a value in it, to purchase God's favour; so there was

Afternoon Sermon.

a virtue in it, to restore to us *God's Image*. And the account of his dying for us, it is, that we must expect the highest degree of grace and holiness from *God*. And this is the reason, why the Apostle prefaces this, *Now the God of Peace, &c.*

I know you expect I should say something, as to my *Non-conformity*. I shall only say thus much, It is neither fancy, faction, nor humour, that makes me not to comply, but meerly for fear of offending *God*. And, if after the best means used for my Illumination, as prayer to *God*, discourse, study, I am not able to be satisfied, concerning the lawfulness of what is required; if it be my unhappiness, to be in an error, surely *Men* will have no reason to be angry with me in this World; and I hope *God* will pardon me in the next.

E 2

Mr.

on the 14th of June 1660. at the request of the



as, and the Lord should be glorified in all things.

I know you expect I should say something

to my Text, but I shall not say more than

it is not my duty to say, but I shall say

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AL I, that I shall do, shall be to answer two
or three *Queries*, and then I shall leave a
few *Legacies* with you, that may speak, when I am
not advantaged to speak to you.

*The first Query is this: What should be the reason,
that men make such opposition against the Go-
spel, against the plain, powerful, conscientious
Preaching of it? This is not the principal thing
that I intend; and therefore I shall only touch
upon the reason of it.*

1 Men's hatred and opposition ariseth against the Gospel, because it doth discover their hidden works of darkness, *Joh. 3.* *They hate the light, lest their deeds should be reprov'd.* The Gospel brings their deeds of darkness to light; and this stirs up a spirit of hatred and opposition against the Gospel.

2 Ground is this; because sinners, under the Gospel, cannot sin at so cheap a rate, as otherwise they might do: the Drunkard cannot be drunk at so cheap a rate; nor can the Opposer and Persecutor, oppose and persecute at so cheap a rate, as they might do, where the Gospel doth not shine in power and glory.

3 Because the Gospel puts persons upon very hard service, upon very difficult work, pulling out a right eye, cutting off a right hand, offering up an *Isaac*, throwing over-board a *Jonah*, parting with Bosom Lusts, and Darling Sins. *Herod* heard *John Baptist* gladly, till he came to touch his *Herodias*, and then off goes his head. As they say, *John 6.* *This is a hard saying, and who can abide it?* and from that time, they walked no more with him: this is a hard Gospel indeed, and at this their blood riseth.

4 Because of the differing and distinguishing work, that the Gospel makes among the sons of men; it softens one, and hardens another, and is next to him; enlightens one, and leaves the other blind; it wins on one, and drives off the other. The

same Sun hath different effects on the Objects, on which it shineth. The Gospel puts a difference between the precious, and the vile; and this the Vile cannot bear. It was never good days (say they) since such and such must be Saints, and none else; we have as good hearts as any, and this enrageth them.

Lastly, It is from *Sathan*; *Sathan* knows, that the very tendency of the Gospel, is to shake his Kingdom about his ears: *Sathan* and *Antichrist* know, that their Kingdom must down, by the power and light of the Gospel; and therefore *Sathan*, and men of an *Antichristian* spirit, do all they can to oppose, and shew their hatred, against the everlasting Gospel; and this makes them to be in such a rage against the Gospel.

Quæst. 2. When the Gospel goes from a People, what goes? I shall give but a touch here.

1. When the Gospel goes, Peace, Plenty, and Trading goe, 2 Chron. 15. 3, 5 and 6. compared. Now for a long season, *Israel* had been without the true God, and without a teaching-Priest. Why? They had Priests; but they were *Jeroboam's* Priests, as you may see Chap. 13. ver. 9. Have you not cast out the Priests of the Lord, the Sons of Aaron, and the Levites, and have made you Priests, after the manner of the Nations, of other Lands; so that whosoever comes to consecrate himself with a young Bullock, and 7 Lambs, the same may be a Priest of them, that are not Gods. A little business will buy

a Priesthood; and so they are said to be without the true God, without a teaching Priest, and without Law. Mark what follows; *And in those times, there was no peace to him that went out, nor to him that came in; but great vexations were upon all the Inhabitants of the Countrey; and Nation was destroyed of Nation, and City of City for God did vex them with all adversity.*

2 Safety and security goes, when the Gospel goes; so in the Text but now cited. The Ark was taken away; and when that was taken away, their strength and safety was gone. When the Jews rejected the Gospel, the Romans came and took away both their Place and Nation, John 11. 48. *If we let him thus alone, the Romans will come, and take away both our place and Nation.* About forty years after, Titus & Vespasian took away their City: they cried, *If we let this man alone, the Romans will take away our Nations;* And this was the ready way to bring the Romans upon them.

3 When the Gospel goes, Civil Liberty goes: When the Jews sleighted the Gospel, and turned their backs upon it, they quickly became Bond-slaves to the Romans.

4 When the Gospel goes, the honour and glory, splendour and beauty of a Nation goes. It is the Gospel, that is the honour and glory of a Nation; and when that goes, all the glory goes: As old Eli said, *When the Ark was taken away, the glory is departed from Israel,* 1 Sam. 4. 22. Jer. 2. 11, 12.

13. *Hath a Nation changed their Gods, which are yet no Gods? but my People have changed their glory, for that which doth not profit: that is, the Worship of God, into the Traditions of men. Which is it, that lifts up one Nation above another, but the Gospel? Above all Nations of the Earth, England hath been lifted up to Heaven.*

5 *When the Gospel goes, all soul-happiness and blessedness goes: The Gospel, you know, is the means appointed by God, to bring Souls to an acquaintance with Christ, to an acceptance of Christ, to an interest in Christ, to an assurance that he is theirs, and they are his. Now when this goes, all soul-happiness and blessedness goes.*

Lastly, When the Gospel goes, the special presence of God goes, for that still goes with the Gospel. There is a general presence of God, as the Psalmist speaks, Psal. 139. Where shall I go from thy Spirit? Whither shall I fly from thy presence? This presence of God reacheth from Heaven to Hell; in that sense, God is included in no place, nor excluded out of any place. But, alas! What is this general presence? When the Gospel goes, the special presence of God goes. This leads me by the hand to the third Query.

Query 3. And that is this: Whether God will remove the Gospel from England, or no?

It is the fears of many; but I humbly suppose no. Whatsoever Darkness may be upon it, yet that

that God will not remove it; and, if you please, I will offer a few things, that figure something, as to my own satisfaction; and it may be, so to you.

1 The rooting, that it hath got in the hearts of sinners and Saints, in the Judgment, Affections, and Consciences, both of Sinners and Saints: Certainly, it hath got so deep a root, in the hearts of many thousands of Saints and Sinners, that it shall not be, in the power of Hell to raze it out.

2 The glorious Anointings, that are to be found upon many thousands of God's Servants in this Nation, to preach the everlasting Gospel, and who would be glad to preach upon the hardest terms, keeping God and a good Conscience, to preach it freely, as the Apostles of old did: And certainly, God hath not laid in this Treasure, that it should be turned into a heap of Confusion, but that it should serve to the end, for which he laid it in.

3 The ineffectualness of all former Attempts and Designs, to destroy the Gospel. You know what endeavours of old there hath been to darken this Sun, to put out the light of Heaven, in the *Moham* days, and in other days since them; and yet it hath not been in Prisons, Racks, Flames, Pillories, nor any thing else to extinguish the glory of it. And then,

4 All Designs and Attempts, to extinguish the everlasting Gospel, have turned to the advancement, flourishing, and spreading of the Gospel.

5 God never takes away the Gospel from a People, till the Body of that People have thrust the everlasting Gospel from them; when, indeed, they have been so bold, as to thrust away the everlasting Gospel, God hath been severe unto them: But till the Body of a People have thrust away the everlasting Gospel, God hath not taken it away from them, 2 *Chronicles*, the 36. Chapter, and the fifteenth verse, to the end God sent his Messengers early and late; they abused, and sleighted, and scorned them, till there was no remedy. So, in the 35. of *Jeremiah*, from the first, to the twelfth; it is a famous Text for this. So, in the thirteenth Chapter of the *Acts*, and the 45, 46, and 47 Verses; *Because you have thought your selves unworthy of Salvation; loe, we turne to the Gentiles.* Till the Jews came to thrust away the everlasting Gospel, the Lord continued it to them.

6 The spreading of the everlasting Gospel, is the special means appointed by God, for the destruction of *Antichrist*: First, he is to be consumed by the Spirit of his Mouth; then destroyed by the brightness of his coming, the Spirit of Faith and Prayer in them that would be willing to lay down any thing, rather then part with the Gospel. God will not put his blessed Church to the blush;

he will not make them ashamed of their confidence.

7 Are there not multitudes of the Children of Believers, that fall under many Promises? and will not God make good his Engagements to them? *I will circumcise your hearts, and the hearts of your Seed; and the Seed of the Upright shall be blessed, &c.*

8 The strange and wonderful Affections and tenderness, that God hath wrought in his Children to the Gospel: What meltings and mournings, and what a spirit of Prayer hath God put upon his People?

9 There are many young tender Plants and Buds of grace; such, in whom the Spirit of God hath stirred a hungering, thirsting, and longing, after the great Concernments of Eternity. I would, upon these grounds, with others of the like import, hope and believe, that the Lord will not remove his everlasting Gospel, however he may correct his People, for their trifling with, and slighting the glorious Gospel. I have several times thought, what a day of darkness was upon the World, in respect of Sin and Superstition: When Christ brought the everlasting Gospel, what a day of Darkness and Superstition was on the whole Earth? But you know, what the Apostle speaks, 1 Cor. 1. 21. *For after that, in the wisdom of God, the World by wisdom knew not God, it pleased God, by the foolishness of Preaching, to save them that believe.*

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When it is darkest day, then it is darkest. There may be an hour of Darkness, that may be upon the Gospel, as to its liberty, purity, and glory; and yet there may be a Sun-shining day ready to tread on the heels of it. And so much for the Resolution of those *Queries*.

I shall proceed, as I said, and leave some *Legacies* with you; which may, by the finger of the Spirit, be made advantageous to you, whom we are now advantaged to speak unto you.

LEGACY I.

The first *Legacy* I would leave with you, shall be this; *Secure your Interest in Christ*: Make your great business, your work, your Heaven, to secure your interest in Christ. This is not an Age, an Hour, for a man to be between fears and hopes, between doubting and believing.

Take not up in a name to live, when you are dead God-ward and Christ-ward. Take not up in an outward form, and outward priviledges. They cryed out, *The Temple of the Lord, The Temple of the Lord*, that had no interest in, or love to the Lord of the Temple. Follow God, leave means unattempted, whereby your blessed interest may be cleared up.

his Farewel-Sermon.

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Leg. 2. Make Christ and Scripture the only foundation for your souls and faith to build on: as the Apostles faith, 1 Cor. 3. 11. Other foundations can no man lay, then that, which is layd, even Jesus Christ. Isa. 28. 6. Behold I lay in Zion for a foundation, a stone, a tryed stone, a corner stone, a precious stone, a sure foundation, Ephes. 2. 10. Since its a very dangerous thing, as much as your souls and eternity is worth, for you to build on any thing besides Jesus Christ: many will say, Come build on this authority, and that, on this saying, and that, but take heed.

Leg. 3. In all places and company, be sure to carry your soul-preservatives with you: go into no place or company, except you carry your soul-preservations with you, that is, a holy care and wisdom. You know in infectious times, men will carry outward preservatives with them: you had need to carry your preservatives about you, else you will be in danger of being infected with the ill customs and vanities of the times, wherein you live, and that is a third.

Leg. 4. I would leave with you is this: look that all within you rises higher and higher, by oppositions, threatenings, and sufferings: that is, that your faith, your love, your courage, your zeal, your resolutions, and magnanimity rises higher by opposition, and a spirit of prayer: thus it did, Acts 4. 18, 19, 20, 21, 29, 30, & 31. compared, all their sufferings, did but raise up a more noble spirit in them, they did but raise up their faith and courage: So Acts 5. 40, 41, & 42. they looked on it as a grace.

to be disgraced for Christ, and as an honour to be dishonoured for him. They say, as *David*, *If it be to be vile, I will be more vile*. If to be found in the way of my God, to act for my God, to be vile, will be more vile.

Leg. 5. Take more pains, and make more Conscience of keeping your selves from sin than suffering; from the pollutions and defilements of the day, then from the sufferings of the day: this Legacy I would beg, that you would consider, take more pains, and make more conscience of keeping your selves from the evil of sin, than the evil of punishment, from the pollutions and corruptions of the times, than the sufferings of the times. *Acts 2. 40.* *Save your selves from this untoward generation.* *Phil. 2. 15.* *The Children of God must be harmless, and blameless, without rebuke in the midst of a crooked and perverse generation.* *Heb. 11.* speaks full to the point in hand. *Rev. 3. 4.* *Thou hast a few names even in Sardis, that have not defiled their garments, and they shall walk with me in white; for they are worthy.* White was the habit of Nobles, which imports the honour, that God will put on those, that keep their garments pure in a defiling day. *Rev. 8. 4.* *And I heard another voice from Heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* If you will be tasting and sipping at *Babylon's Cup*, you must resolve to receive more or less of *Babylon's plagues*.

Leg. 6. I would leave with you, is this, *Be always doing or relieving good.* Our Lord and Master

went up and down in this world doing good; he was still doing good to body and soul; he was acted by an untired power: he still doing, or receiving good; this will make your lives comfortable, your deaths happy, and your accompt glorious, in the great day of our Lord. Oh how useless are many men in their generation! oh! that our lips might be as so many Honey-combs, that we might scatter knowledge!

Leg. 7. I would leave with you is this: Set the highest examples and patterns before your face of grace and godliness, for your imitation: In the business of Faith, set an *Abraham* before your eyes; in the business of Courage, set a *Joshua*: In the business of uprightness, set a *Job*; of meekness, a *Moses*, &c. There is a disadvantage, that redounds to Christians, by looking more backwards than forwards. Men look on whom they excel; not on those they fall short of. Of all examples set them before you, that are most eminent for grace and holiness, for communion with God, and acting for God next to Christ, set the pattern of the choicest Saints before you.

Leg. 8. Hold fast your Integrity, and rather let all go, than let this go: A man had better let liberty, estate, relations, and life go, than let his integrity go; yea let Ordinances themselves go, when they cannot be held with the hand of integrity, *Job* xxi. 5, 6. God forbid, that I should justify you, till I do. I will not remove my integrity from me; my righteousness I will hold fast, and I will not let it go: my

heart shall not reproach me, so long as I live: look at the drowning man holds fast this, which is call forch for to save him; as the Souldier holds fast his Sword and Buckler, on which his life depends: So (saith Job) *I will hold fast my integrity, my heart shall not reproach me; I had rather all the world should re- preach me, and my heart justify me; then that my blime should reproach me, and all the world justify me: that man will make but a sad exchange, that shall ex- change his integrity for any worldly concernment. Integrity maintained in the soul, will be a feast of fat things in the worst of dayes; but let a man loose his Integrity, and it is not in the power of all the world to make a feast of fat things in the soul.*

Leg. 9. That I would leave with you is this. Let not a day passe over your head, without calling the whole man to an exact accompt. Well, where have you been acting to day? Hands, what have you done for God to day? Tongue, what have you spoke for God to day? this will be an advantage many wayes unto you; but I can only touch on these Legacies:

Leg. 10. Labour mightily for a healing Spirit. This Legacy, I would leave with you as matter of great concernment. Labour mightily for a healing spirit: away with all discriminating names what ever, that may hinder the applying of Balm to heal your wounds: labour for a healing spirit, discord and division become no Christian; for Wolves will weary the Lambs, is no wonder, but for one Lamb

to worry another, this is unnatural and monstrous. God hath made his wrath to speak against us for the divisions and heart-burnings, that have been amongst us. Labour for a onenesse in love and affection with every one that is one with Christ; let their forms be what they will: that which wins most upon Christs heart, should win most upon ours; and that is his owne Grace and Holinesse. The question should be, What of the Father? What of the Son? What of the Spirit shines in this or that person? and accordingly let your love and your affections run out. That is the tenth Legacy,

Leg. 11. Be most in the spirituall exercises of Religion: Improve this Legacy; for much of the life, and comfort, joy and peace of your souls is wrapt up in it. I say, be most in the Spirituall exercises of Religion: There are externall exercises, as hearing, preaching, praying, and conference; and there are the more spirituall exercises of Religion, exercise of Grace, Meditation, Self-judging, self-tryall, and examination. Bodily exercise will profit nothing, if abstracted from those more spirituall. The glory that God hath, and the comfort and advantage, that will redound to your souls is mostly from the spirituall exercises of Religion. How rare is it to find men in the work of Meditation, of Tryall and examination, and of bringing home of truths to their owne soules?

Leg. 12. Take no trusts upon trust, but all up-

on tryall: 1 Thes. 5. 21. So 1 John 4. 1. Act. 17. 11. It was the glory of that Church, that they would not trust *Paul* himself, *Paul* that had the advantage above all for externall qualifications, no not *Paul* himself. Take no trust upon trust, bring them to the ballance of the Sanctuary; they will not hold weight there, reject them.

Leg. 13. The lesser and fewer opportunities and advantages you have in publique to better and enrich your souls, the more abundantly address your souls to God in private. *Malac. 3. 16, 17.* Then they that feared the Lord, spake often one to another, &c.

Leg. 14 Walk in those wayes, that are directly crosse and contrary to the vain, sinfull, and superstitious wayes, that men of a formall carnall, lukewarm spirit walk in; this is the great concernment of Christians. But more of that, by and by.

Leg. 15. Look upon all the things of this world as you will look upon them, when you come to dye. At what a poore rate do men look on the things of this world, when they come to dye? What a low value do men set upon the pomp and glory of it, when there is but a step between them and eternity? Men now may put a make upon them, but then they will appeare in their own colours. Men would not venture the losse of such great things for them, did they but look on them now, as they will doe at the last day.

Leg. 16. Never put off your Conscience with any plea or with any argument; that you dare not stand by in the great day of your accompt. It's dreadfull to consider, how many in these dayes put off their consciences. We did this, and that, for our families, they would have else perished. I have complied thus, and wronged my conscience thus, for this and that concernment: Will a man stand by this argument, when he comes before Jesus Christ at the last day? Because of the souls of men, many plead this or that: Christ doth not stand in need of indirect wayes to save soules, he hath wayes enough to bring in soules to himselfe.

Leg. 17. Eye more, minde more, and lay to heart more, the Spirituall and Internall workings of God in your soules, than the externall Providences of God in the world. Beloved; God looks, that we should consider the operations of his hand, and the despising the works of his hands is so provoking to him, that he threatens them to lead them into Captivity for not considering of them. But above all look to the work, that God is carrying on in your soules: not a soul but he is carrying on some work or other in it, either blinding or enlightning, bettering or worsening, and therefore look to what God is doing in thy soul. All the motions of God within you are steps to eternity, and every soul shall be blest or curs'd, saved or lost to all eternity, not according to outward dispensations but according to the inward operations of God in your soules. Observe, what humbling work

reforming work, sanctifying work he is about in thy spirit ; what he is doing in that little world within thee. If God should carry on never so glorious a work in the world, as a conquest of the Nations to Christ : What would it advantage thee if sin, Satan, and the world should triumph in thy soul, and carry the day there ?

Leg. 18. Look as well on the bright side as on the darke side of the cloud ; on the bright side of Providence as well as on the dark side of Providence. Beloved, there is a great weaknesse amongst Christians, they doe so pore on the dark side of the Providence as that they have no heart to consider of the bright side. If you look on the dark side of the Providence of God to *Joseph*, How terrible and amazing was it ? But if you look on the bright side, his threescore yeares reign, How glorious was it ? If you look on the dark side of the Providence of God to *David*, in his five yeares banishment, much will arise to startle you ; but if you turne to the bright side, his forty yeares reign in glory ; How amiable was it ? Look on the darke side of the Providence of God to *Job*, Oh how terrible was it in the first of *Job* ? but compare this with the last of *Job*, where you have the bright side of the cloud, and there God doubles all his mercies to him ; Consider the patience of *Job*, and the end that the Lord made with him ; do not remember the beginning only, for that was the darke side ; but turne to the end of him, and there was his bright side. Many sinnes, many temptations, and much affliction would

be prevented by Christians looking on the bright side of Providence, as well as on the dark.

Leg. 19. Keep up pretious thoughts of God under the lowrest, sharpest, and severest Dispensations of God to you, *Psal. 22. 1, 2, & 3.* My God, my God, Why hast thou forsaken me? Why art thou so far from helping me? and from the words of my roaring; oh my God, I cry in the day time, but thou hearest not, and in the night season, and am not silent; There was the Psalmist under smart dispensations: but, What pretious thoughts hath he of God under all? But Thou art holy, O thou that inhabitest the praises of Israel: though I am thus and thus afflicted; yet thou art holy. *Ps. 165. 5.* By terrible things in Righteousness wilt thou answer us, O God of our salvation.

Leg. 20. Hold on, and hold out, in the wayes of well-doing in the want of all outward encouragements, and in the face, of all outward discouragements. Its nothing to hold out, when we meet with nothing but encouragements; but to hold out in the face of all discouragements is a Christians duty, *Psal. 44.* Though thou hast sore broken us in the place of Dragons, and covered us with the shadow of death; yet have we not dealt falsely in thy Covenant; our heart is not turned back, neither have we declined from thy wayes; tis perseverance that crownes all. Be thou faithfull to the death, and I will give thee a crowne of life *Rev. 2. 10.* And he that endureth to the end, shall be saved, *Mat. 24.* Its perseverance in well-doing that crownes all our actions. If we live by the Spirit, don't end in the flesh: do not go a

way from the Captain of your salvation; follow the Lambe, though others follow the Beast and the false prophets.

Leg. 21. In all your naturall, civill, and Religious actions, let divine glory still rest on your soules, Rom. 14. 7, 8. 1 Cor. 10. 31. In all your hearings, in all your prayings, let the glory of Christ carry it: in all your closet-duties, let the glory of Christ lye nearest your hearts.

Leg. 22. Record all Speciall favours mercies, providences, and experiences. Tis true, a man should do nothing else, should he record all the favours and experiences of God towards him; and therefore my Legacy is; Record all Speciall favours, peculiar experiences. Little doe you know the advantage, that will redound to your soul upon this account, by recording all the experiences of the shinings of his face, of the leadings of his Spirit many a Christian looseth much by neglecting this duty.

Leg. 23. Never enter upon the tryall of your estate; but when your hearts are at the best, and in the fittest temper. Tis a great designe of Sathan, when the soul is deserted and strangely afflicted, to put the soul on trying wroke: Come see, what thou art worth for another world, what thou hast to shew for a better state, for an interest in Christ, a title for heaven: this is not a time to be about this worke: thy work is now to get off from this temptation, and therefore to pray and believe, and wait upon God, and to be found in all those wayes, whereby you may get off the temptation.

Leg. 24.

Leg. 24. Alwayes make the Scripture, and not your selves, nor your carnall reason, nor your bare opinion, the Judges of your spiritual state and condition. I cannot see my condition to be good. I cannot perceive it. What, must your sense, and your carnall reason, be the Judge of your spiritual state? *Isa. 8. 20.* To the Law and to the Testimony, if they speak not according to this rule, it is because there is no light, no morning in them. *John 12. 48.* The word, that I have spoken, the same shall judge you in the last day: The Scripture is that, which must determine the case in the great day; whether you have grace or no, or whether it be true or no.

Leg. 25. Make much conscience of making good the terms on which you closed with Christ: you know the terms, how, that you would deny your selves, take up his Cross, and follow the Lamb wheresoever he should go: Now you are put to take up the Cross, to deny your selves, to follow the Lamb over hedge and ditch, through thick and thin, do not turn your backs on Christ: the worst of Christ is better then the best of the world: make conscience of making good your terms, to deny your self, your natural self, your sinful self, your religious self, and to follow him; and if you do so, oh! what an honour will it be to Christ, and advantage to your souls, and a joy to the upright?

Leg. 26. Walk by no rule, but such as you dare by, and stand by, in the great day of *Iesus Christ*. You may have many wayes prescribed to walk by, but walk by none, but such as you dare stand by,

and stand by, before Jesus Christ: walk not by a multitude, for who dare stand by that rule, when he comes to dy?

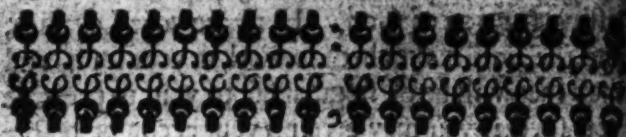
Make not the example of great men a rule to go by; for who dare dye by, and stand by this, in the great day of accompt? Do not make any authority, that stands in opposition to the authority of Christ, a rule to walk by; for who dare stand by this, before Jesus Christ? Ah Sirs, walk by no rule, but what you dare dye by, and stand by at the great day.

Leg. 27. And lastly, sit down, and rejoyce with fear, *Psal. 2.* *Let the Righteous rejoyce, but let them rejoyce with fear.* Rejoyce, that God hath done your souls good by the everlasting Gospel; that he did not leave you till he brought you to an acceptance of, to a closing with, and a resignation of your souls to Christ, and the clearing up of your interest in him. Rejoyce, that you have had the everlasting Gospel in so much light, purity, power, and glory, as you have had for many years together. Rejoyce in the riches of grace, that hath carryed it in such a way towards you. And weep, that you have provoked God to take away the Gospel, that you have no more improved it; that you have so neglected the seasons and opportunities of enriching your souls. When you should have come to Church-fellowship, any thing would turn you out of the way. Oh, sit down, and tremble under your barrenness under all your leanness: notwithstanding all the cost and charge, that God hath been at, that you have grown no more into communion with God, and comfort

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mity to God, and into the lively hope of the everlasting fruition of God. Here are your Legacies, and the Lord make them to work in your souls, and then they will be of singular use to you, to preserve you so, that you may give up your accompt before the great and glorious God with joy. Labour to make conscience of putting these Legacies into practice, of sucking at these breasts, which will be of use to us, till we shall be gathered up into the fruition of God, where we shall need no more Ordinances, no more preaching or praying.

Mr



Mr. M E D E,

His Fare-wel

S E R M O N.

I Cor. I. 3.

Grace be unto you, and Peace, from God the Father, and from our Lord Jesus Christ.

YOU will wonder, possibly, that I should pitch on the Apostles Salutation for my Valediction, and make that the Conclusion of my Preaching, which he made the Beginning of his Writing, and therefore I have made a double Plea for it. I find that this was a form of Blessing peculiar to this Apostle, both in the beginning and end of this E-

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pistle : for as there is scarcely one Epistle but begins with it; so, many end with it likewise : As in Eph. 6. ver. ult. *The grace of our Lord Jesus Christ be with your spirit.* So in the 2d of the *Thessalonians*, the last verse of the last Chapter, *The Grace of our Lord Jesus Christ be with you all:* So that I finding the Apostle to use it frequently at the beginning and end of his Writing, I thought, as I made it the matter of my prayer for you in the beginning, so I might make it my farewell to you in the ending; and therefore *Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ.*

Besides this; As Isaac said to his ^{son} Jacob concerning his Venison, when his Father asked him, *How he found it so quickly?* he answered, *Because the Lord thy God brought it to me:* The same I may say of this Scripture : for Considering of what subject I should speak in my last Labours here among you, this Scripture came to my thoughts, and opening the Book, came immediately to my sight, and therefore I may say, *God brought it to me:* Which I no sooner looked upon, but methinks I saw the Apostle on Mount *Gerizim*, and his mouth filled with blessing; for what greater blessing can a man wish, then that which comprehends all blessings, and that is, *Grace and Peace.* Being therefore now to part, I thought to go to the top of the Mount, and leave with you, *Grace and Peace from God our Father, and from our Lord Jesus Christ.* In which words, there are two generals.

1. A double Blessing desired.

3. A double Spring discovered.

1. A double Blessing desired : and that is, *Grace and Peace*. *Grace* is of all Blessings the richest, *Peace* is of all Comforts the sweetest : both then the Apostle begs for the *Corinthians*, and so do I for you, Beloved : *Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ*.

2. Here is a double Fountain discovered; and that is the Father and the Son, God and Christ. The Father is called the God of *Grace*; the Son is called the Prince of *Peace*, not that grace is from the Father without Peace, nor Peace from the Son without grace, but both grace and peace are from God the Father, through the Lord Christ.

The Order of the words is worth noting, *Grace be to you and peace* : First grace, then peace; for there can be no peace without grace, nor grace, but there will be peace; but there can be no true peace but from God, nor from God, but as he is a Father, nor from God as a Father, but as our Father; and he cannot be said to be our Father, but through our Lord Jesus Christ; and therefore he saith, *Grace be unto you, and Peace from God our Father, through our Lord Jesus Christ* : both are manifested as a golden Chain linked together, nor grace without peace, nor peace without grace, but both conjoyned together, to cram the believers soul with grace and peace. Now from the Order of the words, we might raise several Observations.

1. That Peace is the fruit of Grace.
2. That Grace and Peace are both from God.
3. That Love, which is the spring of Grace and Peace, is from God as a Father.

4. That

4. That we share not in his Love, but only as he is our Father: All is from propriety. First, *Our Father*, then *Grace and Peace from God our Father*.
5. That God is our Father only through Christ.

But before we draw any thing from the Text by way of Observation, we will speak to the terms by way of Explication: *Grace be to you*: What is here meant by Grace? This is a sweet word, it perfumes the breath, it cherishes the Conscience, it warms the Heart, it ravishes the Soul: As the Spouse was ravished with the rayes of *Christ's* glory; so *Christ* revives the Soul with one of his Gracious rayes discovered to the Heart; Grace is the life of the Soul, thou art dead till grace quickens thee; thou art lost till grace finds thee, undone till grace saves thee: Grace is the *Manna* of Angels, the spiritual Bread which those that are holy in being; are nourished with; and subsist by; Angels live on Grace, and stand by Grace; Man that shares in the grace of God, is made fellow-Commander with Angels; eats Angels food, and shares in Angels blessings: Grace is the substance of the Scripture, the end of the Law, the fulness of the Gospel, *Gregory* calls it, the Heart and Soul of God; I am sure, Grace is the Heart and Soul of the Word. It's a little word, but it comprehends all good: here is more than *Homer's Iliads* in a Nut-shell, it's the Epitome of all the good in Heaven and Earth; name any word that signifies good to the Soul here, or hereafter, and it is found in the Index, in this little word Grace; Grace comprehends Gods love to us, and our love

to God, and as Gods love to us is the sum of all Mercy, so our love to God is the sum of all Duty; grace is the new birth of the Soul, whereby it takes up another Nature, a new Nature, a spiritual God-like Nature; as Christ was born, and thereby took on him the Nature of man, and was made flesh, so man is born by grace, and thereby takes upon him the Nature of God, and is made Spirit; and here you have at once the great Mystery of grace in the lowest debasement of a Saviour, and the highest advancement of a Sinner; For the Lord Christ could not be more debased then to be born. It was nothing so great an abasement for Christ to dye, as for him to be born; for being once made man, it is no wonder for to dye, but being the great God, its a wonder that ever he should be made man. Lo, here is the debasement of Christ, yet if he had been born to a Crown, to Honour, it had been something, but he was born to shame, to sorrow and death. But when grace is born to a Crown, to a Kingdom, he has a title to all the glory and blessedness of Heaven from the first moment of his new birth; So tis in the Text, *Grace be unto you and peace.*

Peace in Scripture, is a very comprehensive term, it carries in it all happiness. It was the common greeting of the Jews, *Peace be unto you*: Thus David by his Proxy salutes Nabal, *Peace be to thee and thy House*; and the Apostle here alludes to this form of Salutation, that he might mix new Testament mercy, to old Testament manners: he first stiles grace before peace; as Jacob did with his Venison, he made it a savoury meat, such as Isaac loved.

Peace

Peace is the glory of Heaven, in the Bosom of God, and brought into the World in the Arms of Angels: the first peace you read of in the Gospel, was peace by the administration of Angels, *Luke 2. 13, 14.* And suddenly there was with the Angels, a multitude of Heavenly Host, praising and saying, *Glory be to God in the highest, and on Earth peace, good will towards men.* And when our Lord Christ first sent out his Disciples, this was the Doctrine that he bid them preach, *Matth. 10. 12, 13.* *When you come into a house, salute it; and if it be worthy, let grace, peace, come upon it.* Mark here, by the way, Our Lord Jesus Christ is no enemy to good manners; he would not have Christians to be Clowns; which is the use of some among us, who would have their Religion quarrel with good manners; no, but in whatsoever City or Town you enter, salute it, and let grace, peace, come upon it; that is, wish peace to them, saying, *The peace of God be upon this place, upon the head and hearts of all in it.* So that, peace is both a Gospel-salutation, when Ministers and People meet; and it's also a Gospel-valediction, when the Minister and the People part. So did the Apostle, and so do I now, *Grace be with you and peace.*

I observe, in *Matth. 10. 13, 14.* our Lord bids his Disciples, when they enter into a house, if the house be worthy to let their peace come upon it, but if they be not worthy, let grace, peace, return unto you. I read of leaving peace with them, to shake off the dust of their feet against them: that is, to shew that God will shake them off as dust, and tread them under his feet as fewel. My Brethren, your diligent attendance on the Word at this place, hath customably pre-

prevented that part of my charge, *to shake off the dust of my feet*; for, how beautiful have the feet of a poor Worm been to you, being shod with the preparation of the Gospel of Christ? And therefore, seeing our Lord Jesus Christ said, *If they be worthy of this peace, abide with them*; On this account, I wish you, *Grace and peace from God our Father, and from our Lord Jesus Christ*. But what is this Peace? Is it the beauty of Union, the harmony of the Creation, the pleasure of Life, the feast of a good Conscience; it's that which makes life sweet, and death easy: Peace sweetens all our Possessions, and all our Afflictions; without this, the fulness of the World is a burden; with this, poverty and emptiness is pleasant Companion; without this, our bread is gruelled with sourness, and our water mingled with bitterness; with this, green herbs become a feast, and our Water is turned into Wine: Peace, it's the most beautiful Creature in the World, and therefore it's beloved of all, courted of all, many seek her, but few there be that enjoy her, they do not take the right way to find her: for, *in the ways of righteousness is peace*. Peace is the seminary of all blessings Temporal, as Grace is of all blessings Spiritual: In Grace, you have implied all holiness; in Peace, happiness: In grace, all inward; in peace, all outward blessings: Grace and Peace, are the *Alpha* and *Omega* of all Blessings, as God is of all Beings: no blessing comes before grace, and no blessing is longer: Then see, in this phrase of speech, the possessor wishes upon them, as I do upon you, all blessings both of Time and Eternity; and yet wished no more to them, then God promises

give them, 1 Tim. 4. 8. *For godliness: hath the promise of this life, and that which is to come. Grace be unto you and peace, &c.* not one without the other: though a man may have grace without peace, as in a time of desertion or temptation; and a man may have peace without grace, as in a secure and unregenerate Condition: grace, without peace, is often found in a troubled Conscience; and peace, without grace, is often found in a seared Conscience: as grace, without peace, is very uncomfortable; so peace, without grace, is very unprofitable: like *Rachel*, beautiful, but barren: Therefore, the Apostle desires ye should have both grace and peace: and we say, the Sun and Salt are the most useful Creatures in the World; the one, for shining; the other, for seasoning. My Brethren, grace and peace are the Christian's Sun and Salt; grace is the light of their souls, and peace is the savour of their comforts; grace shines through all their faculties, and peace seasons all their mercies. The blessings of God are become as Twins, as Christ said of the Spouse, Cant. 4. 2. *She is like a flock of sheep that are even shorn, which came up from the washing, whereof every one bears twins, and none is barren among them:* Grace and peace here are knit together by the Spirit of God, in a sacred knot not to be untied: As *Caster* and *Pollux*, when seen together, portend happiness to the Mariner: so when grace and peace are found in a Soul together, they portend the highest security and blessing to the Believer: they are said, in Scripture, to be bound together; where God gives the one, he never denies the other: If he gives you the Upper Spring of grace, he will give you the o-

ther Spring of peace, for they go both together. If he gives you the *Dew of Heaven*, you need not question the *faintness of the Earth*. If his right hand be full of *mercy*, his left hand shall not be empty. Therefore, *Grace and peace be with us from God the Father, and from our Lord Jesus Christ.*

Grace has a double sense, either for the grace of God to us, that justifies us, or the grace of God in us, that sanctifies us. Now there is a distant peace flowing from each of these, but still its grace and peace.

First, justifying grace has a peace attending that, *Rom. 5. 1. Being justified by Faith, we have peace with God.* So far as we have confidence, in justifying grace, there remains no Conscience of condemning sin. As there can be no bitterer War, then between Conscience, and the Cure; so there can be no sweeter peace, then when mercy and peace meet together, and when Conscience and Peace kiss each other. The former, is the raft of Heaven; the latter, is the perambulation of Heaven; both which the Believer shares in upon his Justification by Faith. If Christ had peace, who was made our sin, needs must the Believer have peace, who is made the righteousness of God in him.

Secondly, Sanctifying grace has a peace attending it, and this peace differs from the former, as the root from the fruit. The peace of Justification is a radical peace, the root of peace; but the peace of Sanctification is the Bud, the Blossom of the Tree. The former flows from the Blood of Christ, sprinkled on the Conscience; the latter from the conformity that is between the Word and

Will, between the Commands and the Conscience! *As many as walk according to this Rule, grace be unto them and peace, Gal. 6. 16.* So that peace is the fruit of sanctifying grace. Now, as the blood of the Paschal Lamb (which was a token of peace) was not to be struck on the Posts of the *Egyptians*, but upon the Posts of the *Israelites*; so neither is the blood of sprinkling, which brings perfect peace, to be struck on the posts of the carnal sinner, but on the post of the true Believer, an *Israelite* indeed, in whom there is no guil: no grace, no peace, that is God's Law. How can a sinner have peace in a state of sin, when God and Conscience, when Word and Conscience, when Law and Conscience, and all the Attributes of God are against the sinner? *No peace, saith my God, to the wicked.* Pray mark that Chapter, it begins with peace, and ends in no peace. In *vers. 2.* it's said, *He shall enter into peace*, that is, the Righteous: In the last verse, *There is no peace to the wicked.* It's the state of grace, that's the only state of peace. And thus I pass from the double grace desired, *grace and peace*, to the double Fountain discovered, *God our Father, and our Lord Jesus Christ.*

But here's a Question to be answered: *If Grace and Peace be from God the Father, then how is it said to be from Christ? and if from Christ, how then from God the Father?*

Ans. It's a known rule, that the transient, external works of God, are attributed to all the Three Persons in the Trinity, the same Works that are attributed to the Father, are also attributed to the Son; and the same Works attributed to the Son, the

same also to the Father: To grace and peace are here ascribed both to *God the Father*, and to our *Lord Jesus Christ*, that is, they are both from mercy, and from merit.

From mercy, on *God's* part to us; from merits, on *Christ's* part for us: They are from *God the Father*, because he wills them to us; from *God the Son*, because he works them in us: They are from *God* to *Christ*, from *Christ* to us; they are from *God the Father* originally, and from *Christ* derivatively, and to us actually: *God the Father* is the Fountain of all grace and peace; *Christ*, as Mediator, is the Conduit of all grace and peace; *Man*, in union to *Christ*, is the Cistern, into which these streams of grace and peace run: *God* wills grace and peace to us, and *Christ* works them in us: *God* gives grace and peace to be applyed to the Creature, this is from the love of the *Father*; but the Application of this peace to the Soul, is from the merit of *Christ* the Redeemer. Thus you see, there's a double Spring of this double Blessing. Time will not serve me further: The only Observation is,

That all the grace and peace which Believers share in is derived from *God the Father*, through our *Lord Jesus Christ*: these three things opened, will clear this.

1. That grace and peace, are the Believers priviledge.
2. That the Fountain of this grace and peace is from *God the Father*.
3. That it is not given out from *God the Father*, but through *Christ*.

First, That grace and peace are the Saints privilege; if grace is, then peace is. But grace is the privilege of every Believer, and that whether you look upon it, as taken from the love and favour of God to us: This is the Believers privilege. God can as well forget Christ at his right hand, as cease his love and favour to the Soul of a Believer: The Believers Title to all their blessings, arises out of this never-failing love of God; or if you take grace for the fruit of God's love to the Soul, still it falls to the Believers privilege: Vocation, Justification, Adoption, Pardon of Sin, purging from Sins, strength against Sin, Holiness, Love, Faith, Obedience, Perseverance; all these are the privileges of every Believer: nay, a man cannot be a Believer, without any one of them; they are as essential to the being of a Christian, as reason to the being of a man.

Secondly, as grace, so peace is the Believers privilege: There is peace Eternal, peace Supernal, peace Internal, and peace External: There is peace External, this is peace with Men: There is peace Supernal, that is peace with God: There is peace Internal, that is peace with Conscience: All these three are to be had upon Earth; and then there's peace Eternal, and that is onely to be had in Heaven. The Apostle here doth not exclude the former, but chiefly intends the latter: Peace with man, is a good thing to be desired; but peace with God and Conscience, is more to be desired. Peace with God, is the Supreme of all things, both within and without, both below and above, both in time and Eternity: so says Job, *If he gives peace, will*

then can make trouble? Now this peace is the Saints privilege. It is a Legacy left to every Believer, by the last Will and Testament of a dying Redeemer. Will you see a Copy of his Will, then look in John 14. 27. *Peace I leave with you, my peace I give unto you: not as the World giveth, give I unto you.* There it seems a peace in the Worlds power to give, and there's a peace of Christ's bestowing. Now Christ would have us here, not to mistake the World's peace for his, for the difference is very great: for first the World's peace is a false peace, it is a counterfeit Coyne, it has not the currant stamp of Heaven on it; but the peace that Christ gives to a Believer is true peace, and perfect peace, *Thou wilt keep him in perfect peace, whose mind is stayed on thee.*

Secondly, the Worlds peace, is an outward peace: It is but skin-deep, it wets the mouth, cannot wash the heart, *Prov. 14. 13. In laughter, the heart is sorrowful, and the end of that mirth is heaviness.* The Worlds peace, is but the shell of peace; their Conscience lowres, when their countenance laughs: but the Peace that Christ gives, is an inward and spiritual peace, *Psal. 4. 7. Thou hast put gladness in my heart; more then in the time that their Corn and their Wine increased; [Thou hast put gladness in my heart.]* Peace is that gladness, that peace smooths the brow, but this fills the breast; as the Sinner has trouble within, in the midst of all his peace without; so a Believer has Peace within, in the midst of all his Troubles without. *In the World you shall have trouble; but in me, ye shall have peace.* JOHN 14. 27.

Thirdly, The Worlds peace has onely a weather Spring arising out of the Creatures, out of Worldly

comforts, therefore it must needs be unclean; for an unclean Fountain cannot bring forth clean Water: But the peace of Christians has an upper Spring, it flows from the manifestation of the love of God in Christ, it's from the sprinkling of Christ's Blood on the Conscience, it flows upon the workings of Christ's Spirit upon the Soul, which is first a Counsellour, then a Comforter: Oh! how pure must this Peace be in a Believers Soul, that flows from so pure a-Spring?

Fourthly, The Worlds peace, is a peace given to Sinners; it's a peace in sin, and it's a peace with sin, as the Prophet *Isaiah* tells us, *It's a Covenant with Hell, and an Agreement with Death,* (God deliver us from that peace.) Again, Christ's peace is given to none but Believers, it's their privilege onely, a Stranger don't intermeddle with his Joy, *Prov. 14. 10. The heart knoweth his own bitterness, but a stranger doth not intermeddle with his Joy.*

Fifthly, The Worlds peace, is a fading, dying, transitory thing, it withers in the Sand, *The triumphing of the Wicked is but short, and the joy of the Hypocrite is but for a moment, Job 20. 5. Solomon* does elegantly liken it to the cracking of Thorns under a Pot, which is but a blaze, and is gone, *Eccles. 7. 6.* So is the Sinner's peace, it is for a spurt, and is soon gone; but the peace that Christ gives to Believers, is durable and abiding peace: Your Joy no man shall take from you, it appears in Life, in Death, and after Death: First, it's our peace in Life, grace brings forth present peace. It's said of the Primitive Christians, *They walked in the fear of the Lord, and in the Comforts of the Holy Ghost, Acts 9. 31.* It's a remarkable

markable expression, *Psal. 119. 11. In keeping thy Commands, there is great Reward*; he does not say, for keeping them, which respects the end of the Work; but in keeping of them, which looks at the Work it self. My Brethren, Every Duty done in sincerity, reflects a peace in Conscience, as every flower carries its own sweetness: It's possible, I grant, a Believer may not always find and feel this peace, few do, some seldom find it, few find it so always; the remains of corruption, breaking forth to interrupt, or Temptations to hinder. And God's desertion, may darken and hide it, and a Believer may seem to be totally lost: yet, in this condition, which is the worst a Child of God can be in, he hath a double peace.

First, a Peace in the Promises, in this very Condition: and what you have in Bonds and Bills, you account as good as money in your Pockets.

Secondly, he has it in the Seed, *Light is sown for the Righteous, and gladness for the upright in heart. Psal. 97. 11.* Grace is the Seed of Peace, which Christ has sown in the furrows of the Soul, and therefore Peace shall spring out of the furrows of the Soul. Indeed, this Seed springs up sooner in some, than in others; yet every Saint shall have a reaping time sooner, or later, *Psal. 126. 6. He that goeth forth, and weepeth, bearing precious Seed, shall doubtless come again with rejoicing, bringing his sheaves with him.* If he stays long for the Fruit, he shall have a greater Crop at last; if he reaps not now, he shall be sure to reap hereafter, *Psalms the 37. 37.*

Mark

Mark the perfect man, and behold the upright, for the end of that man is peace. Secondly, by this peace which is the peace of a Child of God, is a peace of death; grace will minister to us then, and that ministration shall be peace: The Sinners peace leaves him when he comes to the grave; though in Life it fills him, yet in Death it leaves him. A believer has a two-fold spring of peace: The first is from above him, the other is from within him: That spring that runs with peace above him, is from the blood of Christ, sprinkled on his Conscience; the other that is from within him, is from the sincerity of his heart, in the wayes of obedience. My Brethren, when we lie on our Death-beds, and can reflect on our sincerity in all Gods wayes, this will be peace at last, so it was in *Hazekiab*, *Isaiah* 38. 3. Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which was good in thy sight. There's nothing makes a Death-bed so hard, and so uneasy, as a life spent in the service of sin and lust, and nothing makes a Death-bed so pleasant, as a life spent in the service of Christ. Grace will bring forth Peace, if not in this life; yet, certainly, it will be sure after Death: if Time brings not this fruit to ripeness, yet Eternity shall; grace in Time, will be glory in Eternity; Holiness now, will be Happiness then; what ever it is a man sows in this world, that he reaps in the next world: Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap: He that soweth to the flesh, shall of the flesh reap corruption; but he that

that savor to the spirit, shall of the spirit reap life everlasting, Gal. 6. 7. 8. When Sin shall end in sorrow and misery, Grace shall end in peace, in joy, in glory; Well done thou good and faithfull servant, enter into the joy of thy Master, Mat. 25. 21. Whosoever shares in the grace of Christ in this world, shall be sure to share with the joy of Christ in the next world, and that joy is joy unspeakable, and full of glory. I will wind up all in a three-fold Application, by way of exhortation to three sorts of persons.

First, To such as have this grace and peace.

Secondly, To such as have this grace and no peace.

Thirdly, To such as have neither grace nor peace.

First, To such as have both grace and peace; I'll speak to them in two or three things. First, Admire thankfully the Father and Son, the Fathers Grace, and the Sons Love, for both had a hand in this; therefore blesse both the Father for willing it to us, and the Son for working it in us. Grace and Peace are the fruits of Gods eternal Election: for this blessing the Father gives; but the Application of it to us is the fruit of Christs Redemption and Intercession. How can you think of Hell and damnation, and see yourself freed from it; And how can you think of the Dreadfull Fury and Vengeance of God, your self not under it? How can you look on your state changed, your hearts renewed, grace ratified and reconciled, and your Conscience quieted? How can you think of these things, but must admire the love of the Father in giving this to you, and the love of the

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the Son in purchasing this for you? All the grace and mercy that is given to us, is by Christ purchased for us; Grace and Peace are fruits of the redeeming blood of Christ purchased.

Secondly, Do not envy the conditions or possessions of the men of the world; they have Riches and Honours, Profits, and Pleasures, but they neither have Grace nor Peace. Therefore do not envy their happiness. There is a story of a *Roman* that was condemned by the Court-Martial to die for breaking his rank to steal a bunch of Grapes; and as he was going to his Execution, his fellow Souldiers laughed at him, and others envied at him, that he should have Grapes and they none: Now (sayes he) do not envy me for my bunch of Grapes, for you would be loth to have them at the rate I must pay for them. (My Brethren) You that are the Children of Grace and peace, don't envy at the men of the world, at their Riches, their Comforts, their Pleasures; for I am sure you would be loth to have them at the price they pay for them: for the end of these things are Death.

Thirdly, Don't complain of the worst condition that the Providence of God shall cast you into; in this world it may be you shall suffer hard things, but remember, so long as thy soul is secure, never complain of hard things. (My Brethren) As God your Father brought you into a state of Grace and Peace, and thereby secured his love to your souls in Christ, can you complain of hard things? So let the joy of the Lord be your strength; Rejoyce in the Lord alwayes; and again I say, Rejoyce, Phil. 4. 4.

The

The second Use is to such as have neither Grace nor Peace: May I not say, I speak to many such? I would I might not? Are there not many that are without Grace, and therefore must needs be without Peace?

They may have the world's peace, but they have none of this Peace; let me beg of you to get out of this graceless condition: if you love your Souls, don't live one day, nor one hour, nor one moment longer in a graceless state. Oh that you would believe the words of a dying man, for so I am to you, and such words use to be remembered. Oh remember this as a Testimony I leave with you, that the love of *Sin*, and lack of *Grace*, will ruin and destroy every Soul at last: But you will say; *How shall I get a share in this grace and peace?*

I answer, First, Break off all your false peace: we can never have true peace with God, when we content our selves with false peace; you will never seek that peace which Christ hath purchased for you, while you content your selves with that cursed peace which the Old man has wrought in you: Or therefore, break off all false peace, which is not the fruit of Grace.

Secondly, Labour to see, and be convinced of the miserable, and of the naked condition your Souls be in for want of the righteousness of Christ for a covering: without this, oh Soul, thou art miserable, wretched, poor and naked. Be convinced also, what a miserable thing it is, to have God our Enemy: God is the sinners Enemy; it is a fearful thing, to fall into the hands of the living God: Oh be convinced of thy nakedness, without Christ's righteousness.

righteousness, and thy emptiness without his fullness.

Thirdly, Labour to go out of your selves to Christ for grace and peace: surely in the Lord shall one say, I have righteousness and strength. It there it's to be found. Labour for a thirsty frame of Soul, for the promises run fast to such, *that he will fill the hungry with good things.* Go to Christ, oh Soul, begg, pray, never leave God, till he hath given thee an interest in Christ; *for none can come to me, except the Father draw him*: there is no pardon for the least sin out of Christ, but there is pardon for the greatest sin in Christ: one sin will damn the Soul out of Christ, but no sin can hurt the Soul in Christ. Oh go to Christ, Soul, never give rest to thy eyes, nor slumber to thy lids, till thou hast made peace with God in the blood of Christ: one sting of the fiery Serpent was mortal, without looking upon the brazen Serpent: So one sin will damn a Soul out of Christ, but no sin can damn a Soul in Christ.

Thirdly, To such as have grace, but no sense of peace, this is the counsel I would leave with all such. Be much in the exercise of grace, pray much, believe much, use grace much, for the exercise and improving of grace will produce peace: There are ten duties which are to be the sphere of grace in a lively, and in performing of them, we shall have peace: First, make Religion your business, the main design of your lives, be Christians to purpose, be not only Christians by the bye, but let your *Conversion be as becoming the Gospel of Christ*, Phil. 1. 27.

Secondly,

Secondly, Put forth renewed Acts of Faith in Christ every day, and remember, it's as much your duty to believe in Christ to day, as if you had never believed before. Oh live by Faith every day, and this will bring peace to your soul.

Thirdly, Maintain a constant Communion with God daily: this Communion with God is man's chief good; the happiness of a Child is in communion with his Father; and the happiness of a Wife is in communion with her Husband; and this is the happiness of a Believers Soul's communion with God the Father, through Christ our Head and Husband: The seed of peace, its true, it is sown in the Soul in Union; but then it takes root downward, and brings forth fruit upward. Spiritual peace will never be obtained, if communion with God be not maintained; that gives comfort in the midst of all sorrows, and satisfies all doubts, and recompences all wants. Lo, this is the fruit of communion with God.

Fourthly, Be good at all times; but of all, best in bad times; many Christians lose their peace by remitting of their grace, and let loose their reins to Religion, to avoid the censures of a crooked generation. A Christians zeal should be like the Winter fire, that burns the hottest when the Air is coldest; or like the Lilly, that looketh beautiful, though among Thorns; so should a Child of God, though among sinners.

Fifthly, In all conditions, chuse sufferings, rather then sinning; If ever you would have peace, chuse suffering rather then sinning; he that values peace with God, or peace with Conscience, he must

make this his choyce : thus *Daniel* rather chose to be cast o Lions, then to lose the peace of his Conscience ; the three Children chose rather to burn in the Furnace, then bow to the Image : One said, *He would rather go to Hell free from sin, then to live in Heaven with guilt on his Conscience.* (My Brethren) let me a little enlarge, because suffering may overtake us ; for Persecution is the genius of the Gospel : therefore let me leave 4 short Rules with you concerning sufferings.

See that your Cause be good, your Call be clear, your Spirit meek, and your End right. Sufferings cannot bring out peace without either of them ; but with them all our sufferings shall be peace.

First, Let your Cause be good, its not the blood, but the cause that makes a Martyr ; its not for every cause, a Christian should engage to suffer : every cause will no more bear suffering ; then every little stream will bear a Ship ; nor will Christ let go sweetnels to every suffering, 1 Pet. 4. 15. *Let none of you suffer as a Murderer, or as a Thief, or as an Evil doer, or as a busy-body in other mens matters.* To suffer thus, is neither Christian-like, nor comfortable. Some suffer rather as Malefactors, then as Christs Martyrs.

Secondly, Let your Call be clear ; its unwise to have a good cause without a call : Some may suffer for the cause of God, and yet sin in suffering for want of a call. Christ calls not all to suffer ; to some it is given, to others it is not. If thy call be clear, thy peace will be sweet, though thy sufferings be never so great. But you will say, How shall I know when I am called to suffer ?

I answer, First, when Truth suffers by our presence, then are we called to suffer.

Secondly, when our lives will be the denial of Christ, then are we called to deny our lives for Christ.

Thirdly, When sin and suffering surrounds us, that we cannot get out; but we must either run through sin or sufferings, then I may safely conclude that Christ called me to suffer, and in this cause we may expect the peace and sweetness of his presence.

Thirdly, The third Direction for suffering, is this. Our spirit must be meek; so was Christ, he went as a Lamb to the slaughter.

Its possible, a man may be right in his cause, and yet sinful in his carriage; and if so, no wonder Christ be not sweet to us. To be fierce, and raging, and reviling in suffering, its not becoming humanity, and therefore much lesse like Christianity. A Christian should be like Christ, Acts 45. *And they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his Name.* It becomes those that are found in the Spirit, to give blessing for cursing; the more of Christ's Spirit is in us in our sufferings, the more comfort and joy we shall receive from our sufferings.

Fourthly, See that your end in suffering be right. If it be Self, or singularity, or schism, then Christ cannot be sweet to thee. Some have died, that their names might live. Socrates died in the defence of the truth, and to prove, that there is but one God; but whether he died for honour, applause, or for Gods sake, I think it is no hard thing to determine. But

thy cause be good, thy call clear, thy spirit meek, and thy end right, and then you shall have peace in all your sufferings: that is the fifth thing. Choose suffering, rather then sinning.

Sixthly, If you would have peace, be much in studying the Scriptures: for as God is the God of peace, and *Christ* the Prince of peace, so the Gospel is the Gospel of peace, which *God* hath given thee to lead thee in the wayes of peace, *Great peace have they that love thy Lawes.*

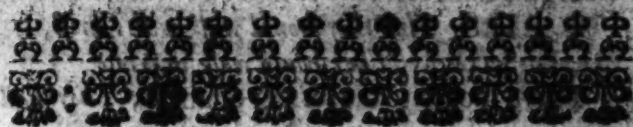
Seventhly, Take heed of Apostacy, either in Doctrine or Principles. Though a Believer is freed from Apostacy in the state of grace, yet he is not freed from Apostacy in the degrees of grace. He may fall sinfully, though he cannot fall finally. *Demas* fell by one, *St. Peter* by the other. Pray with *David*, *Psalm 17. 5. Hold up my goings in thy path, that my foot-steps slip not.*

Eighthly, Make the Word of *God* your Rule in all things; be sure you have a Scripture-warrant for all your practises. But especially, keep close to Scripture, in matters of *Gods* Worship.

There are endless Discourses about the Mode of *Gods* Worship; I have no disputing-time. It is good in difficult cases, always to take the surest side. For Instance: If I follow the Traditions of man, for the worship of *God*, I may sin; but if I keep close to the directions of *God* in the Scripture, I am sure I cannot sin; for this is the sure word of Prophecy, to which you do well to take heed, therefore in such a doubtful case, *Gods* will is, that we take the surest side: go to the Law and to the Testament; Labour to be fruitful and grounded Christians.

Ninthly, Keep up the power of godliness, do not let Religion down into a life-less formality; *The Righteous shall flourish like a Palm-tree: He shall grow like a Cedar in Lebanon; those that be planted in the House of the Lord, shall flourish in the Courts of our God,* Psal. 92. 12, 13. My Brethren, it is as much a duty in them that have grace, to improve it, as for them that have no grace, for to get it. If you sit under the daily means, the daily waterings of God, and do not grow; do you think this will be peace in the latter end, surely no (my Brethren) your fruitfulness under the Gospel, is of very great concernment. It is unfruitfulness that makes God lay his Vineyard waste. It is fruitfulness that procures the forwarding your account in the day of grace.

Tenthly, Observe that excellent rule of the Apostle in Phil. 4. 8. *Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any verue, and if there be any praise, think on these things.* And now, my Brethren, I commend you to God, and to the Word of his grace, that is infinitely able to make you wise to salvation, with this Benediction, which I shall make my Valediction. *Grace be unto you, and Peace from God our Father, and from our Lord Jesus Christ.*



Master

JOSEPH CARIL

His Farewel

SERMON.

UPON

Revel. 3. Ver. 4. the latter part of
that Verse.

*And they shall walk with me in white, for
they are worthy.*

IN the former part of this Verse, you heard the
commendation of those few names in *Sardis*;
It was this, *They had not defiled their garments*. In
this latter part, you have their encouragement in
their Reward: *They shall walk with me in white*.

In which encouragement, I told you we might consider two things, or take it into two parts.

First, *That they should walk with Christ.*

Secondly, *They should walk in White.*

I have spoken to the former of these, *They shall walk with Christ*; and that the Scripture holds forth under a two-fold notion:

First, As matter of duty; It is a duty to walk with Christ.

Secondly, It is a matter of Promise: They that keep their Garments undefiled, and live in high-favour with Christ, they shall walk with Christ: we favour those that walk with us.

Walking with Christ, notes to us three things.

1. That we have peace with him.
2. That we have intimacy with him.
3. That his being so much above us, we should have this favour from him.

And hence I noted, the great priviledge of the People of God, that they shall walk with Christ.

1. It notes, the great satisfaction of the Saints, to walk with Christ: they shall be filled with his company.

2. How safe it is, and what safety there is to walk with Christ: he hath a Wing to spread over them.

3. What opportunities such have, as walk with Christ.

4. What liberty such have as walk with Christ.

5. Such as walk with Christ, may be sure he will communicate his secrets to them, he will shew them what they have to do.

2. We shewed you the great goodness of Jesus Christ, that he would take such Creatures to walk with him, such defiled Creatures.

3. Then let us take heed of keeping our Garments undefiled, lest Jesus Christ cast us out of his company, and we can no longer walk with Christ any more. Oh! take heed of walking blameless in the ways of Christ.

These things were spoken from the first Point. Now I come to the walking with Christ *in white*.

In opening the Text, I told you *white* might be considered two ways:

1. As it respects our state, and so that by way of Justification, and thus they shall walk with Christ; but this is not the walking *in white* the Text means.

2. Here is a further walking *in white*, and that is matter of reward to the people of God.

1. To walk with Christ *in white*, it is matter of honour, *white garments* are matter of honour. Princes, great Kings walk *in white garments*, so the Saints of God shall walk *in white*. Christ will honour them, and give them honour among them, because they have kept their Garments undefiled. They shall walk *in white* like great Princes, and honoured Persons. *A good name is better then precious Ointment*: They that are good indeed; they shall have a good name, they shall walk *in white*. To keep the Conscience clean, is to keep the Credit clean, and they who are careful to blot their Conversions, Christ will take away their Reputations, that they be not blotted, that they walk with me in honour.

'Twas worthily spoken in the 11 of the *Hebrews*. They kept their garments undefiled, and it was by the power of Faith, and they obtained a good report by Faith, keeping themselves from the pollutions of the World, they kept themselves a good report. This honour and good report which we get, by keeping our Garments undefiled, is sure: *Abraham* had an honourable Title, *Abraham, My Friend, and a man after my own heart*, Isa. 45. 4. *Since thou wast precious in my sight, thou wast honourable*; and not onely so, that the people of God are honourable in his eyes, but they also sometimes walk in *white*, in the eyes of the men of the World: he can give his people room in the opinions of men, he moves their hearts to think well of them, and he opens their mouths to speak well of them; though indeed the honour which they, who keep their Garments undefiled, have in this World, it is most usually from good men, from godly men: and indeed, honour of them is most honourable.

It is not much to us, what others say or think of us, what the wicked World judge of us; yet, I say, God can, and doth sometimes raise a Testimony of honour for his people, amongst carnal men of the World. *Joseph* would not defile his Garments, he walked in *white* amongst men: true, he was cast into Prison, what of that? he was respected by the Keeper of the Prison, and afterward he walked in *white*.

In the whole *Persecution*, *Daniel* was one that walked in *white*, with the men of the World; first with the Prince of the *Babylonians*, he had tender favour with him, he told him he would not disobey God,

God, to please men; yet he did not fail against him, and call him a stubborn fellow, because he would not bow to *Baal*; and afterwards *Daniel* was as great a man as any in all that Province; he walked in *white*. God hath created Testimonies of honour for his people, from some men of the World; yea, they many times put *white Garments* upon them: so it was with Christ, *Math. 27. 4.* common-men put a good report upon Christ, a *white Garment*. Truly, saith the Centurion, *this was the Son of God*. Truly, *this was a righteous man*, saith he; when he saw how he carryed himself at his death, he gave him a good report: Thus it doth come to pass; God doth sometimes keep up their honour in the World, who will not defile their garments, nor touch the Sacrifice of *Baal*; and it falls out so with them, that the Lord shall clear up their credit and reputation, and they shall walk in *white*, in honour, before the men of the World. *Rev. 6. 11.* where the Souls under the Altar are spoken of, who were miserably used in this World, *white Robes* were given them, to every one of them, that is, their Evidences were cleared.

This may teach us the readiest way to the *white Robe*, to the *Robe of Honour*, it is to keep us from being defiled with sinful practices: certainly, they who please God, he can make the World to honour them; if God approves us, he can make the world approve us too; yet we must not think to have all men speak well of us: yet this we may say, if we keep our Garments undefiled, we shall walk in *white* in the eyes of men; if God see our Garments in the dirt, and spotted with the filth of the World,

it will spoil the honour we should have in the World : as it was said of *Arius*, when his garments were defiled, they called him *Satanarism*, that is to say, devilish : Thus it may be, for the Lord hath time to take our good name from us, to cause our light of honour to be taken from us.

And as he hath caused us to walk in the *white* of honour in the world, so he doth sometimes cause us to walk in reproach with the World : they who defile their Garments, lose their honour with men, and they lose their joy they should have hereafter, *Mal. 2. 9. You have departed from my Law, therefore will I make you contemptible in the eyes of all men.* It is a design of the spirit of wickedness, to draw men to sin, that they may upbraid them; that, I conceive, is the sense of the Apostle, *Gal. 6. 13. For neither they themselves who are circumcised keep the Law, but desire to have you circumcised, that they might glory in your flesh,* saith he : Oh there are some of this wicked Spirit, that would draw men to such and such wickedness, not that they joy in their returning ; but that they might glory in their flesh, when as they who stand fast, do even force a good Testimony from their Enemies : So it was the unhappy chance of *Cramer*: the Papists did perswade him to subscribe, and did he get any honour by it ? No truly, they did upbraid him, and reproach him, and so he had dyed in a raving condition, had not the Lord been merciful to him. I remember a speech of *Sr. Austin*, about drinking of Health : Oh ! say they, 'tis upon the King's Birth-day, and we cannot avoid it ; If we deny it, say they, we shall be reproached and scorned of men. He gives

them many Answers to it; but one, as I remember, was this, *God will so work, that if you will not comply with them, they, in their hearts, will honour you; and whereas if you did comply with them, they would dishonour you, and say you are base spirited.* That is one thing of this Point, that keeping close to Jesus Christ, will get you this Reward; you shall walk with him in the *white* of honour: they shall walk in the *white* of honour with his People, and it may be with the World too.

2 *They shall walk in white, in the white of peace, and joy, and inward comfort.*

I shewed you, in the opening of the Text, how the Scripture calls that walking in *white*. Then the Point is this: What ever becomes of the other white of honour in the World, they shall be sure of this, that abundance of peace, and joy, and comfort, shall possess their souls, that keep their garments white; they shall walk in the inward white of joy and peace with Jesus Christ, and this is a blessed Reward.

Indeed, now this joy, this white of joy, arises in the Soul three ways.

1. From the Testimony of their own Consciences; Oh! they who have a good Testimony from their own Consciences walk in white, 2 Cor. 1. 12. *We have this for our rejoycing, the Testimony of our Consciences, that in all simplicity, and godly sincerity, we have our conversation in Heaven;* that is, walking in white: this is our rejoycing, our Conscience speaks well of us, and kindly to us, and who is able to express the sweetness of this thing? None can know what this is, but they that have it, as it is said of the

New

New Name written upon the white Stone, Rev. 3. 12.
 'Tis a thing beyond expression, what the joy and peace of a good Conscience is! Now this I say, that our white Garments, and our walking in white, ariseth from the Testimony of our Consciences.

2. As from the Testimony of our Consciences, so from that Testimony; which is greater than our Consciences, the Spirit, the shedding abroad of Divine Love: thus it is with those, that do not defile their Garments, but endure any thing, rather then defile their Garments, *Rom. 5. 3, 4, 5.*

And not onely so, but we glory in Tribulations, knowing, Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not ashamed, (and whence was all this?) because of the Holy Ghost which was given to us, this causeth joy unspeakable, *The Spirit it self beareth witness with our Spirits, that we are the Children of God.* This Witness doth cause wonderful joy, much more then the witnesses of our own Consciences.

3. This ioy doth arise from that well-grounded hope, which that Soul hath that keeps himself clean, hope of enjoying Heaven at last, hope of future glory is our present joy, *Rom. 5. 2. By whom also we have access by Faith into this Grace, wherein we stand and joyce in hope of the glory of God.*

Now they who keep their Garments white, have good ground of hope of the love of God; therefore this must needs cause them to walk comfortably: as they who have this hope purifie themselves, so they who purifie themselves, have good ground of this hope, and therein great cause to rejoyce.

Th. 1. 5, 6. Who are kept by the power of God, through Faith, unto Salvation, ready to be revealed in the last times, wherein ye greatly rejoice; though now for season (if need be) ye are in heaviness through many temptations.

We walk in white, in the hope we have of that Entrance: Now lay these three things together, if they who keep their Garments undefiled, have the Testimony of their own Consciences, and the Testimony of the Spirit, shedding the Love of God in their hearts, and a well-grounded hope of future glory, how can it be, but these must walk in white with Jesus Christ? that is, in comfort and joy of the Spirit, and of their own spirits.

Thus David walked, he had abundance of joy upon the Conscience of his own integrity, and keeping his heart and hands clean from those iniquities his enemies charged him with, *Pf. 3. The Lord shall judge his people. Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.* He appeals to the Lord, the Lord shall judge his people: Judge me, O Lord, according to my righteousness. Thus he appeals to God himself, he had so much confidence, and his heart gave him that, he kept himself from those iniquities.

So Job walked in white, though his Friends blacked him exceedingly, yet he walked in white in his Conscience, *Job 16. 19. Behold my Witness is in Heaven, and my Record is on high: I have not secretly a Witness in my Conscience, but my Witness is above.* He walked in white, notwithstanding all his afflictions from God and his Friends.

H.

*Hēzekiah walkt in this white, when death
him in the face: Lord, thou knowest I have
upright with thee.*

I need not stay in the proof of the thing, let
make some Use and Improvement of it.

Use. Is this blessed reward to those who
their garments white, to walk in the white of peace
and joy? then here we see the happiness of all
who are true to Christ and his wayes: *Psal. 119.*
Blessed are the undefiled in the way, who walk in the
Law of the Lord. 'Tis just in the Language of the
Text; they indeed shall walk in white: it is a
part of our blessedness to have peace of conscience
and inward joy. Oh how much better is it than
the peace and joy of this world, and the comfort
of this world? *Prov. 15. 13.* *A merry heart,* or
another Translation saith, *A good Conscience:*
indeed, a merry heart, and a good Conscience,
but one explain the other; *a merry heart,* or
a good Conscience, is a continual Feast: Here is
surfeiting in this feast, but a continual Musick, con-
tinual joy and comfort; oh how blessed are they
who are undefiled in the way!

That which Christ said of the Lilly, *Solomon*
all his glory, was not arrayed like one of these; so may
I say of the Lilly-white soul, that keeps himself
white in the world, who keeps himself white in
matter of practice, and worship, *Solomon in all his*
glory, was not arrayed like one of these Lilly-white
ones! Oh the Rivers of Consolations that flow
to them, that keep themselves out of the puddles
of this world! If you keep your selves from the
puddles of the world, from the dung of the world,

ye shall have Rivers of joy flowing into your souls. I may say to all such, as *Solomon* saith, *Eccles. 11.9. Go thy way*: it is a familiar speaking to them; Go thy way, blessed soul, eat thy bread with joy, though the world feed thee with the bread of adversity, and though the world give thee nothing but the water of affliction, yet let thy garments be alwayes white; though the world cloath thee in mourning, and cause thee to prophesie in sackcloth with the Witnesse, yet be of good comfort, O Lilly-white soul, for God now accepteth thy works; now drink thy Wine with a merry heart, thy labour, thy ambitious labour is, that, whether present or absent, thou mayest be accepted of him; thou hast the fruits of thy labour, the Lord accepts thy works, therefore rejoyce in it. Here is the happiness to those who keep themselves clean from a defiled, and a defiling world.

2. This Point gives us an account why the servants of Christ stand so strictly upon their terms with the world, even while some call it peevishness, others ignorance, others wilful stubbornness.

What is the reason? The reason is, because they understand in some measure, and have had experience in some measure, what it is to walk with Christ in white, and it hath left such a relish upon their souls, that they would not lose it for all the dainty morsels of this world; they had rather indeed walk with Christ in white, then walk with the world in scarlet; therefore they must stand upon their terms, *Prov. 10. 32. The lips of the righteous know what is acceptable*: The lips are instruments of Speech,

Speech, not faculties of knowledge. Ay, but
 is a great deal of commerce and converse be-
 the Speech and the Understanding; and a ri-
 ous man will speak nothing with his lips, but
 he understands, therefore he is said to under-
 The lips of the righteous know what is accept-
 To whom? *The lips of the righteous know what*
reptable to God; for they are acquainted with
 Rule, and God hath shewed them his Cove-
 he hath shewed them the pattern of his House,
 the way of his Worship: now, because they
 pretty well skilled, and know what is accept-
 to God, therefore they will run any hazard, and
 go any affliction, rather then do any thing that
 not please God, or be hurtful to their own con-
 ences; they are afraid of losing their peace,
 comfort, and joy with God, therefore they will
 let go the wayes of God, as *Job saith, Job 27. 6. I*
bold fast my integrity, and my heart shall not reprove
me, so long as I live: as if he had said, Your
 friends have reproached me; but I am resolved,
 heart shall not reproach me so long as I live.

The Heart or Conscience is a busie faculty,
 hath many offices, it records what we do, and co-
 as a witness: the Conscience is judge of what
 do, and accordingly reproves what we do and
 therefore saith *Job, I take care of this*: I am
 afraid of the report of conscience, then of any
 whatsoever: therefore I will not do any thing
 may cause my conscience to reproach me, as
 as I live. This is upon the heart of Gods peo-
 they are resolved, let men reproach and rail at

them as much as they will, their hearts shall not re-
proach them.

3^d In the third place, let it be a word of Cauti-
on and Admonition to all at this day, to take heed
of defiling their garments: If you defile your gar-
ments, Christ will pronounce another sentence, he
will pronounce a sentence against you, he hath
threatnings for those who defile their garments, in
the place of rewards; for those who keep them
clean. They who defile their garments, shall walk
in garments of black, in the black of dishonour: as
Job saith, *I walk all day mourning without the Sun*:
the Sun of righteousness shall not shine upon them;
Oh what bitter and sowre things have many tasted
for defiling their garments, when for favour of men,
or to please men, they have stained their own gar-
ments! What sad & bitter things hath been upon
them? how hath conscience risen up against them?
Oh take heed of the After-claps of conscience, I
may say, take heed of the Thunder-claps of consci-
ence; for they will come upon you one time or o-
ther, if you defile your garments: As they who to
please men defile their garments, often fall into
their displeasure, whose favour they sought: so of-
tentimes, such fall into displeasure with themselves,
or, to be sure, they shall at last: there is many a
one lives under the dis-favour of his own consci-
ence, many a one, that his conscience will not give
him a good word, or good look, whence hath it
been? they have defiled their garments. They who
venture to do things displeasing to God, shall
not long be pleasing to themselves.

The story speaks of *Francis Spira*, that to please men, to save an estate, he defiled his garments, and he presently fell into rebuke of himself and lived under the rebuke of his Conscience a long time.

Job 8. 15. speaks of the Hypocrite, *his hope shall be cut off*: The word signifies to loath, so some translate it, *His hope shall be a loathing to him, he shall loath his hope*. There is a two-fold loathing: First, loathing to repentance, that is, a gracious loathing, a loathing our selves for our sins against God. And there is a loathing of despair, and that is the loathing there meant: the Hypocrite shall loath his own hope, that is, he shall loath it despairingly. 'Tis an affliction to be loathed by men, but 'tis a dreadfull judgement, to be loathed of our selves despairingly; this is the suburbs of hell, for this will be the portion of the damned for ever, for their vanity, for their madnesse, 'tis next to the Regions of Hell, for their worm dyeth not; and that is the worm of Conscience: Oh therefore take heed, Conscience may be silent, yea, it may flatter for a time; but when Conscience is provok'd, it will speak, yea thunder.

There is no such thundering-Preacher in the world as Conscience is; The Thundering of Mount *Sinai*, is not like the thundering of our Conscience.

Fourthly and lastly, Let it be for Exhortation, and encouragement; for Christ here makes it an encouragement: so let this be an encouragement to keep our garments undefiled, the remembrance that we shall walk with him in white, in the white of peace and joy in this world: Who would not walk in the white

his Farewell-Sermon.

white? Who would not be among those who keep their garments white, in the midst of a defiled, and defiling, world?

Let me give you but a three-fold Consideration, to stir you up to an exceeding Exactness and Carefulness not to defile your garments, seeing there is such a reward promised, such a Habit of White promised, as this White, wherein we shall walk with Jesus Christ. It is an Angelical Happiness; so much Heaven is come down upon you, while ye have this White. 'Tis Heaven before Heaven, *Math. 28. 3.* the Angel that came down to the Sepulchre of Christ, his Raiment was white as the Light. The Martyrs when they had Angelical Apparitions, they alwayes appeared to them in white; as one upon the Rack thought he felt an Angel supplying him, while his enemies tormented him.

Christ calls the Pharisees *white & Sepulchres*; they were not white, but whited Sepulchres: that is a woful condition to be whited like a Sepulchres. Thus it is with those who defile themselves, they are whited walls, and whited Sepulchres. They that keep themselves white, shall walk in white, shall have Angelical Glory,

Secondly, Consider, This white, or walking in white, is such as conquers all the blackness of this world: 'tis not possible for the world to alter the colour of this white, how much dirt soever they put upon it, this white will be white still; they cannot turn it to be black, they cannot take away this peace, this joy from us; they cannot strip us of this habit: they may pull off our fine garments,

but you cannot be stript of this white. *You shall no man take from you, 2 Cor. 6. 20. As for me, I am full, yet alwayes rejoycing; as poor, yet making many rich; as having nothing, yet freely possessing all things.* The world may put us into a sad estate, as to the world, yet we are not out of our White garments, alwayes rejoycing, *Haba. 3. 13.* Although the Fig-tree shall not blossom, neither shall fruit be in the Vines, the labour of the Oliue shall fail, and the fields shall yield no meate, and the flock shall be cut off from the fold, and there shall be no herd in the stalls; this cannot take away the White garments; no, saith the Prophet, *Yet I will rejoyce in the Lord, and joy in the God of my salvation.* 'Tis a conquering joy, turns all sorrow into joy, and blacknesse to white; therefore keep close.

Thirdly, consider this: This White of peace and joy, as 'tis a joy unconquerable, so 'tis that will be with us most, when we most need it; when worldly joyes are farthest from us, then this joy will be nearest us; that is a marvellous comfort, to have comfort in its season. The Martyrs who have kept themselves white, have had this White, and walk in this white; but, when they had most need of it, and came actually to suffering, then they have had most of it. This is a blessed thing! This the Martyrs of Jesus Christ have given witness of, although they have had peace and joy in their consciences at other times, yet never so much as in the hour of temptation. When they have been cast into the Cole-house, they have had white garments; when they have been cast into prison and dungeons, how have they rejoyced? 'Tis

his Farewell Sermon

of *Paul and Silas*, they were men that kept their garments undefiled, and they had a great deal of peace and joy when they were put into the Stocks and Dungeons, then they sung at midnight: What an enlargement of heart had they at that time!

So in the Stories of ancient and latter Time, how have they rejoiced, and gone triumphing to Suffering for then Christ gives most of this White: It hath been the use of Persecutors to put filthy garments upon the Martyrs, drawing pictures of Devils upon them; and as their malice hath risen to the high (in that time of sufferings) to make them look like Devils, then the love of Christ hath risen to the high, and they have been full of peace and joy at that time; therefore be encouraged to walk with Christ in this White. This white is an Angelical Habit, 'tis an unconquerable Habit, and 'tis that will be with us most, when we have most need of it. I should have added a third: As walking with Christ is an honour, and 'tis walking in the white of peace and joy;

So thirdly, 'tis a truth of walking with Christ in the white of glory, as in the Transfiguration, which was a Type of Heaven, *Christs rayment was White, so as no Fuller on earth was able to whiten it;* and that is it which I might have spoken of to you, that they who keep their garments undefiled here, shall be sure of that, to walk with Christ in glory hereafter. If we should misse of the white of Honour, and have not much of the white of Joy, yet be sure we shall walk with Christ in the white of Glory.

I would only say this to you, That as I have from

this Text, and many more, laboured to bring poor Souls into a white state, to a state of Justification, to a state of Holiness. And as I have been pressing you to keep your garments white, that you may be in the habit of White, as your Reward; so it shall be the desire and prayer of my heart, that if I should have no more opportunities among you, that as you have been stirred up to get into this white of Grace, that you and I may meet in the white of Glory, where we shall never part.

Here are three whites: The white of Honour is good, the white of Peace and joy is very good, the white of Glory is best of all: That is the answer of all our Prayers, and that is the issue of all our Working; then we shall have as much as we can hold for ever.

Mr.



Mr. VENNING
His Fare-wel
SERMON.

Heb. 10. Verse 23.

*Let us hold fast the Profession of our Faith,
without wavering (for he is faithfull
that promised.)*

THAT Christians are greatly concerned,
not onely to believe, but to make Pro-
fession of their belief, and to hold fast their
faith, and the Profession of it, is that which
I have already proved unto you; the several Obli-
gations that lie upon Christians hereunto, have been
in one of two Sermons handled among you: the

great Obligation here annexed is, (*for he is faithful that hath promised.* From whence, and from other places of Scripture, I have deduced several Arguments, and propounded them unto you; the last of which, was this: None can promise better then God can; none can threaten us worse then God can, and therefore it concerns us to hold fast. If any body can do more for you, or against you, then God can; leave God, and cleave to that Person: But seeing that is impossible, let it be as impossible for you to leave God: Can any body promise you better then Heaven? and that God hath promised to them that do believe. Can any threaten you with worse then Hell? and that God hath threatened to them that do not believe. I shall now proceed, to touch the remaining Arguments that are yet behind and give you a few helps, with which I shall conclude this Discourse at this time. I pray God I may not say *Preaching* too: There are several Arguments to be drawn,

First, From the *Subject* concerned, *Us*.

Secondly, From the *Object*, the *Profession* of our *Faith*. And,

Thirdly, From the *Act*, with the *Qualification*, *Hold fast without wavering*.

First, From the *Subject* concerned, *Us*; Let us hold fast, whatever others do; if they let go, Faith and God and Heaven, and Souls and all; yet let us hold fast. Where the Apostle speaks of *Believers*, there is a very great Emphasis in the word *We* or *Us*, as in the first of *Tim.* c. 2. *Having stood and remained, till we could see that he might have said, let every man be content*.

his Farewel-Sermon.

the emphasie lyes upon the *us* : If no body *else* will be content, yet let *us* : for a Christian lyes under more obligations, to all manner of vertue, then any other man doth. If Nature will not be content with little, yet let Grace : Let [*us*] be content. So here, let *us* hold fast our Profession : It may be, others will let it go ; I, but let *us* hold it fast ; let *us* among whom, let *us* upon whom, let *us* in whom, such mighty things have been done by God : let *us* hold fast, or else it will be an intolerable upbraid, and condemnation to *us*. That it will be both, see but two Texts of Scripture : The first is in the 11th of *Mattheu*, vers. 20, 21. Then began he (that is, Christ) to upbraid the Cities, wherein most of his mighty works were done, because they repented not. Woe unto thee Chorazin, woe unto thee Bethsaida ; for if the mighty works that were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Ashes : but, I say unto you, it shall be more tolerable for Tyre and Sidon, at the Day of Judgment then for you. And thou, Capernaum, which art exalted unto Heaven, shalt be brought down unto Hell : for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained untill this day. But, I say unto you, that it shall be more tolerable for the Land of Sodom, at the Day of Judgment, then for thee. Pray, do but mark what an upbraid there is, and upon what ground, Because mightier works had been done among these, then among others ! Now it seems to be a little excusable, that they, where these mighty works had not been done, did not repent ; and therefore, their punishment shall be the more tolerable : But it will be more

inexcusable for them, among whom less mighty works have been done. If they do not comply with the design of God, their condition will be far more intolerable: They that have been lifted up to *Heaven* as it were, that have as it were seen Christ crucified before their eyes, for them to apostatize, and turn away from Christ; *of how much sorer punishment shall they be thought worthy?* Certainly, those very persons, that have great and mighty works done among them, and upon them too, great Convictions, and strong Resolutions; and yet they shall apostatize: oh! how will God upbraid these persons? Now see that other Text, that speaks as dreadful as this, *Heb. 6. 4. 5, and 6 verses.* For it is impossible for those who were once enlightened, and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the World to come, if they shall fall away, to renew them again to repentance: Seeing they crucifie to themselves the Son of God afresh, and put him to an open shame. It is the greatest disgrace and affront that man can put upon Christ, to apostatize from him (it is not half so much not to own him) for by that they crucifie him again, and put him to an open shame: it is as if they told all the World, that this Christ is not worth the believing in, and it were but to throw away their time and happiness to believe in him. Well then, let us that pretend to such enlightnings, and say, We have tasted of the Heavenly gift, and of the good Word of God, and of the first-fruits of Heaven, let us hold fast, lest we come under this upbraid, and this condemnation.

But more particularly, let us *told fast*, as we are concerned to do, if we consider,

First, What we were *before Faith*.

Secondly, What we are *by Faith*.

Thirdly, What we shall be, at the *end of Faith*.

First, What we were *before Faith*: What were we? Before Christ was Preached, and before we believed, what were we? Why, much worse then if we had not been: considered in our case and state, it is better not to be at all, then to be a sinner; it were better not to be a people, then not to be the people of God. Now what were we *before Faith*? Why truly, we were not a people: To the Scripture tells you, They that were not a people, are now the people of God: so that, if we are not the people of God, we are, as if we were not a people.

We were; What were we *before Faith*? *Dark*. We were the *Darkness* it self, as the Apostle's expression is, in *Ephes. 5. 8.* saith he, *You were sometimes Darkness*; The very Light that was in us, was Darkness, corrupt in our Understandings and Imaginations; the Understanding dark. We were dead, yea, under the worst of Deaths: dead in sin; *Tom*, saith he, *that were dead in sins and trespasses, haile be quickned*. How were they dead in sins? Did they not live in sin? Yes, saith he, wherein you walk. Why? What is their Death? To live in sin, is to be dead in sin; all the while the Prodigal lived in his sin, the Father said of him, *He was dead*: *My Son, that was dead, is alive.*

We were: What were we *before Faith*? Why we were Children: of what? of Wrath, as well as others.

Now Beloved, consider how many abide thus to this day in *Darkness*: *Dead in sin*, and Children of *Wrath*. When you are, or pretend to be, translated out of this *darkness*, into his marvellous light, will not You hold fast? You that were dead, as well as others, and now you live; is this your request to God, that you will now let it go? Oh! beseech you, have a care of that.

Secondly, let us consider, what we are *by Faith*, and that will be another Obligation upon us. We were not so *bad before Faith*; but we are *better by Faith*. We were not in so miserable a case *before* believing, but we are in as happy a case *when we do believe*. Why, what are we? We are alive, and *Children of Light*, and *Children of God*.

We are alive: You hath he quickned, said he or made alive; and, *My Son that was dead, is alive*. Now, what is the work of the living? It is to praise God, *The Living, the Living, they shall praise thee as I do this day*. Now if this be the work of the Living, then consider, if we hold not fast our Faith; if we apostatize, we are so far from doing the work of the Living, that is, of praising God, that we do all the dishonour we can to God; we do the work of dead men; Yea, we are *twice dead*.

We are *Children of the Light*: *Ye were darkness, but now are light in the Lord*. Now it is very observable, what the Apostle speaks concerning

the children of darkness; and the Children of the light; 1. Thes. 5. 5. You Believers, saith he, are all the Children of the light, and the children of the day, we are not of the night, nor of darkness; and what followes, therefore let not us sleep, as do others; but let us watch, and be sober: why? for they that sleep, sleep in the night; and they that be drunk, be drunk in the night: if any stagger, this is the work of the night, this is not the work of the day: Now every Apostate that wavers, he is like a man that is drunk; so that he acts clean contrary to the Children of the day. Saith he, They that are drunk, are drunk in the night; but, saith he, Let us watch and be sober, and let us who are of the day, put on the Breast-plate of Faith, and for a Helmet, the hope of salvation.

We are by believing, the Children of God, Gal. 3. 26. For ye are all the Children of God by Faith in Christ Jesus: now, Beloved, are we weary of so honourable a Title, as being the Children of God? why, we are the Children of God by Faith in Christ Jesus. Will any body part with so great a Title as this? why, if we are weary of being Gods Children, whose can we be? none but the Devils? and had we rather be the Devils children than Gods: there are but these two, either you must be the children of God, or the Devils children: now you are the Children of God by Faith in Christ Jesus: oh therefore, let us hold fast the profession of our Faith, seeing by Faith, we are the children of God.

Thirdly, Let us consider, what we shall be at the end of Faith: why, we shall be saved, 1. Pet. 1. 9, and 9. verses compared, He hath begun in us

an Inheritance incorruptible and undefiled, that fades not away, reserved in Heaven for you, who are kept by the power of God through Faith unto salvation, ready to be revealed in the last times; and in the 9th Verse, faith he, receiving the end of your Faith, even the salvation of your souls; so that, it seems, to be weary of believing, is to be weary of being saved; not to hold fast Faith, is not to hold fast salvation; for, saith he, You are saved through Faith, and the end of your Faith is the salvation of your Souls. Can you be contented to be damned? Can you have patience to think of going to Hell? Now, put all these together, and will you not hold fast? you that before faith were but darkness, were but dead, were but children of wrath, who by Faith are made children of light, are made alive, and the children of God; and who at the end of Faith, shall receive the salvation of our souls; And shall not we hold fast? shall we leave this Faith? but then secondly,

A 2d Argument in the Text shall be drawn from the *Object*, and that is twofold: there is *faith*; and the *profession of this faith*, that is to be held fast; and there are Arguments from both: first *Faith*; hold fast *faith*? why are we so greatly concerned, and so bugely obliged to hold fast *Faith*? I will give you this one Reason for it, it is the most *holy Faith*; there are many things may be called *Faith*, that may not be called most *holy Faith*: there are many faiths that are at least called holy: *Turkish Faith*, is by them called holy faith: the *Romish Faith*, is by them called holy faith: I, but this is the most *holy Faith*; there is an expression that *Jude* hath, to com-

mend faith to us, in the 20 verse of his Epistle: *But ye beloved, building up your selves on your most holy faith, &c.* Let other pretenders be as holy as they can, they can never rise to the holiness of this: this is the most holy faith, it is holy in so high a degree as to be beyond compare. I, but now, what is it that may denominate this faith to be the most holy faith? why, it hath for its *Ambour* the most holy God, it is the gift of God, and the *Work* of God, if we take it for the *Act* of Faith; and the *Doctrine* of God, if we take it for the *Doctrine* of Faith. There are as the *Apostle* saith, *Gods many, but we know but one most holy God*: there are that will be called your *holiness* in the World; but this is the most holy God, a God that is *glorious in holiness*, yea, whose *glory* it is to be *holy*. There is nothing stamps *glory* on any subject like *holiness*: what is the difference between the *Angels* in *Heaven*, and the *Angels* in *Hell*, but *holiness*? that is their *glory*, The *holy Angels*; and that is their *shame*, the *sinful Angels*; and what was it that made *Canaan* a better Land than another: was it not the *holiness*? it was the *holy Land*: what was it that made the *Temple* a better place than another? was it not, because it was the *holy Temple*? yea, it is the *glory* of all the *Attributes* of God, that they are holy. His *Justice* would look like *severity*, but that it is holy: His *Power* would look like *Tyranny*, were it not *holy*: His *Love* would look like *fondness*, were it not *holy*: His *patience* would look like a *toleration* of *sin*, were it not *holy*: therefore it is said, *the Lord God, glorious in holiness*, Now this most holy God is the *Ambour* of this Faith, and so it is a most holy Faith; it being the
Work

Work of the most holy God; and will you leave, and not hold fast this most holy Faith? But then besides, It may be said to be the most holy faith in this sense too, that it is its nature; where ever it comes to make the subject in whom it is, most holy: Saith the Apostle, *you hath God chosen, to win by Faith, to be a peculiar people, a holy Nation.* Acts 15. 9. it is said, *He hath purified their hearts by faith, and he will give them an inheritance among them that are sanctified by faith.* It may be called the most holy Faith, in these two respects.

First; Considering the operation and effects it hath upon the hearts and lives of them in whom it is; it makes them a *holy People*, beyond all the people in the World: And then upon this account too, as to the ultimate effects of it, that it admits us into the most holy places. You know, the *Holy of Holies* in the Temple, was a Type of Heaven, and Jesus Christ is said to enter into the *Holy of Holies*, that is, into Heaven. Now this doth admit us into the most holy place, where that most holy God is: saith the Apostle, *having therefore boldness to enter into the holiest, by the blood of Jesus.* Alas, in the time of old, they could go but into the *inner Court* but now, Faith he, *we all have boldness, to enter into the most holy place by the blood of Jesus.* Shall we leave such a Faith as this? Shall we not hold fast the most holy Faith, that that is from the most holy God that makes the most holy people; and that admits us into the most holy place? Where do we find another Faith as this is? If you leave this Faith that is so good in it self, a Faith that doth so much good to us; and which is better, than *making us good*, for it

is much better to be made good, than to have good done unto us; and, beloved, what will it avail us, if God should do us good all our dayes, if we be not made good? If we should have the good of *health* and *wealth*, and *long life*; and yet not be made good all this while, it avails us not: now this is the nature of Faith, it is good in it self, it doth good to us, and it makes us good: therefore, Beloved, let us not lay it aside, unill we can finde a better; and that we shall never do, unless we can find any thing more holy than God.

But secondly, The second Branch of the Object, is, *the Profession of our Faith*. It seems, Beloved, it is not enough to hold fast our Faith only, but the profession of it: why so truly there is this in it: the profession of Faith, is as necessary, as the Faith itself: mark that. See this from the mouth of that great Apostle, I may say from the mouth of God himself, Rom. 10, 9, 10. *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation: An unprofessed Faith hath no salvation annexed to it: you see, the Scripture maketh it as necessary to our salvation, to profess our believing, as to believe. Now beloved, if it be necessary to believe, and necessary to profess, its then necessary, to hold fast Faith; and consequently, as necessary to hold fast the profession thereof: without Faith, there is no salvation, saith the Scripture; and saith this Scripture, without the profession of this Faith, there*

there is no salvation: now to say, I will keep faith, I will only part with a little profession, it is all out in Scripture, as to part with Faith itself; for why, the Scripture saith, *If thou believe with thy heart, and confess with thy mouth, thou shalt be saved*: so that as long as Faith continues, profession is to continue, or there is no salvation: Faith without profession will do no more for you, then profession without faith: therefore observe what the *Apostle* speaks, *Heb. 3. 14.* Saith he, *We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end*: not else,

Thirdly, A third Argument is drawn from the act with the qualifications, *let's hold fast without wavering*: Now there are two things, to name no more, that are hugely obliging in this very act, with its qualifications: First, it is a manly Act, to hold fast that which is good; and it is a childish act, to let it go. I say, it is a manly act; it argues something of a great Soul, and of a great Understanding, and of a manly resolution, to hold fast that which is good, but it is childish to let it go; and therefore, see how the *Apostle* puts these two together, *Ephes. 4. 13, 14.* saith he, speaking there, *That God has given some Prophets, some Apostles, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the Faith, and of the Knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ*: Now he comes in the last Verse, to add, *That we henceforth be no more Children*

tossed to and fro, and carried about with every wind of Doctrine, by the slight of men, and cunning craftiness, whereas they lie in wait to deceive: it is not for a man to be tossed to and fro with every wind of Doctrine, for a Child to be bought out of a Pearl, with a bawble, is no great matter; but for a man, what a shame is it, why we should be men, not Children tossed to and fro with every wind of Doctrine: now beloved, you know the Scripture calls upon us in such Language as this, *Be courageous, and quit your selves like men, be not like Children, that will dance as at every Pipe, tossed to and fro, and alwayes instable.*

Secondly, It is not only a manly act, to hold fast that which is good and childish, to let it go; but it is, a Christian act, a proper Christian act, a right Christian act, it is that which doth distinguish a true Christian from a Hypocrite and a Counterfeit, you know it is a Character of a godly man, he is a *praying man*, there went up two men into the Temple to pray, the one was a Hypocrite, the other a Publican: now what is there then in prayer, that doth distinguish these two men: why saith Job, *Will the Hypocrite pray alwayes?* no nor he, I will warrant you, that is well, he held out in the profession of God, and of his Worship and service: the Saints are alwayes said to pray; but as for the Hypocrite, *will he pray alwayes?* no nor he; for here the true Children of God, they will hold fast; but *Hypocrites*, and *Formalists*, they will let go. Now mark here, the Apostle makes this distinction, *Heb. 10.* and the last Verse; *But we are not of them who draw back to perdition, but of them that believe to the saving*

of *their Souls* : that is, of them that believe to the end ; for the end of our Faith is the salvation of our Souls : now pray you, mark by the way, what you draw back to : when you draw back, you draw back to perdition : they that go backward, go to Hell. Now saith he, We are not of them that draw back to perdition, but of them that believe to the saving of their Souls : that is, of those that believe to the end ; and this is the difference he makes between them that are the people of God, and them that are not, that the end holds fast the other, let us go then. I have given you an account of the Arguments that are couched in these words drawn from the subject, the object and the Act, with its qualifications. I think, I promised you a few helps, with which I shall conclude, take them in these three or four particulars.

First, Would you hold fast (I cannot but believe it to be all your desires) well then, if you would hold fast, let me beseech this of you, take heed of all, and every sort of men, that make Religion a Trade to get money, by which, perhaps you will say, are there any such in the World ? oh, I would there were not. See that 1 Tim. 6. 3, 4, 5 where the Apostle acquaints you with such men. saith he, If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to godliness, the wholesome Doctrine, the healing Word : what then in the 4th Verse, saith he, He is proud, knowing nothing, but doating about questions, and strifes of words, whereof

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Wines enter strife-railings evill surmisinge, perverse disputings of men of corrupt mindes, and destitute of the truth; supposing, that gain is godlinesse, or as most read it, that godlinesse is a gain: a meer Trade to get money by: from such withdraw thy self: If you be not baptized, they will tell you, you are not a Christian; and baptized you shall not be, unless you pay for it: they will tell you, eat flesh, you must not, at such and such times; but if you will pay for it, you may: they will tell you, you must not sin by no meanes; but if you will pay for it, you may, and have a pardon for it when you have done, such a one as they can give. Oh I beseech you, when ever any make use of Religion to get money by, take heed of them, saith the Apostle, from those that make godlinesse a Trade to get money by, withdraw thy self, and know, that godlinesse with contentment, is great gain. Doubtless, godlinesse is the best Trade in the world, if closely followed; but the worst, if worldlyly followed; but to take up a Profession of the Christian Religion, meerly for pomp and state, and to get gain, oh ruefull! is Christian Religion made use of for such ends as this? Oh take heed therefore, as ever you would stand fast in the Faith, and hold fast the Profession thereof: take heed of all, and every sort of men, that make use of Religion to get money by.

Secondly, Take heed of the error of the wicked, lest you fall from your own steadfastness: this advice you have from the Apostle *Peter*, 2 *Pet.* 2. 17. *Ye therefore beloved, seeing you know these things before,*

before, beware lest you also being led away by the error of the wicked, fall from your own stedfastness: the error of the wicked, is like to make one as wicked as they: pray, what was this error of the wicked? it was this, there were a generation of wicked men that said, *It was in vain to serve God, for say where is the promise of his coming?* onely Beloved, it was as much as to say, there were no reward for godliness, nor no wages for ungodliness. Oh the heed of this error of the wicked, it is a wicked error, and none but wicked ones hold it, to wit, *That it is in vain to serve God*: therefore keep this still in your hearts, that, *Verily, in keeping his Commandments, there is great reward*: if there were no more but the very work, it is a great honour to us, that we may be servants to such a God; but Beloved, *Be stedfast and unmoveable, knowing that your labour shall not be in vain in the Lord.* Mal. 3. 13. then the like instance: *Your words have been stout against me, saith the Lord, yet ye say, what have we spoken much against thee?* this God is lwayes quarrelling with us, and laying things to our charge: what we said in the 14th Verse, *Ye said, it is in vain to serve God, and what profit is it, that we have kept his Ordinances?* we have walked mournfully before the Lord of Hosts, and now we call the proud happy, they that work wickedness are set up, yea, they that tempt God, are even delivered: well now, what followes? Then they that feared the Lord, spake one to another; as if they had said, let not these things take any thing off the edge of our affection, or quench any flame of our love; did God take any notice of this now, that he had any such

in the World: yes saith he, God hearkned; and heard, and a Book of remembrance was written before him; for them that feared the Lord, and that thought upon his name, and they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels, and I will spare them, as a man spares his own Son that serves him; there is a time a coming, the day will declare, whether it be best serving God or the Devil: well then Beloved, as ever you would hold fast the Profession of your Faith, take heed of the error of the wicked, never think it vain to serve God, though you may loose by it; for if you loose for him, ye shall never loose by him.

Thirdly, Would you hold fast the Profession of your Faith, then lay up the word of Faith in a good and honest heart. *Luke 8. 15.* It is said there of the good ground; they are, they which having heard the Word, keep it, or hold it fast: where do they lay it up now, in a good and honest heart? so that you must pull out his heart before, that you can pull out the Word; and will any man suffer his heart to be torn from him? you will never hold it fast, till you lay it up in a good and honest heart; if it be onely in the hands of a Bible, is in your hands, or in the head, it will be gone; but if it be in your hearts, you will never let it go: therefore observe, saith he, Having heard it, they keep it, and hold it fast in an honest and good heart, and bring forth fruit with patience: they had a great deal of sufferings, to bring forth with patience: for if they were not under suffering, what were these of patience? Well Beloved, consider a little further, as to this,

the connexion between the Verse preceding the Text, and the Text, saith he, *Let us draw near with a true heart, in full assurance of Faith, having our hearts sprinkled with an evil Conscience, and our bodies washed with pure water: Let us hold fast the Profession of our Faith:* the purity of the heart is the best preservative of the Faith, 1 Tim. 3. 9. *holding the mystery of the Faith in a pure Conscience: a good and honest heart will never part with the mystery of Faith.*

Lastly, Would you hold fast the Profession of your Faith, then look much to, and often consider *Jesus Christ*, the Authour and finisher of your Faith. *David* had got the faculty of walking with God, and how was it, saith he, *I will keep thy loving kindness before mine eyes, that I may walk with thee.* Oh, if we do but keep the loving kindness of God in *Jesus Christ* before our eyes, we shall certainly keep the Faith, saith the Apostle, Having a High Priest over the House of God, let us draw near, and let us hold fast a High Priest, that is, *Jesus Christ* our great High Priest. Heb. 3. 1. *Wherefore, my Brethren, be partakers of the Heavenly Calling, consider the Apostle and High Priest of our Profession Christ Jesus,* Heb. 4. 14. Seeing then, that ye have a great High Priest, that is passed into the Heavens, *Jesus the Son of God*, let us hold fast our Profession. Heb. 12. 2. Looking unto *Jesus*, the Authour and finisher of our Faith, who for the joy that was before him, endured the Cross, despised the shame, and is set down at the right hand of the Throne of God. Oh let us be thinking of, and looking

this *Jesus*. You will say, what shall we think of him? Oh think of this condescension in the world, of that vouchsafement, which as was never the like of his: how he humbled himself, and suffered from God and man: Think how he became poor, that was rich, that we that were poor, might become rich: Think how he became a curse, think how he became sin for us, think what a good Confession he made before *Pontius Pilate*, even to the death, and was obedient to the death: Think how he conquered death by dying, and how he rose again by his Almighty Power, and is ascended into Heaven, and ever lives to make intercession for those that come to the Father through him: Think how he lived here on Earth in a sad condition, and joyed in it, to that it might be for our good, and shall we leave such a *Christ* as this? Oh can you look upon *Christ*, and leave the Profession of your Faith? it cannot be, keep *Christ* before your eyes, make him your pattern, and you will not, you cannot do amiss, *He that saith he abides in him, ought to walk as he walked*: He walked in obedience all his dayes, and was obedient to the death: So must we, we must walk in obedience all our dayes, though we dye for being obedient: You see now, how many *Arguments* there are, for your holding fast the Profession of your Faith: There are many now that might be added, but the time is past: therefore I shall shut up all the words of *Jude*, from the 20. Verses of his Epistle, to the end: *But you, Beloved, building up your selves on your most holy Faith, praying in the holy Ghost, keep your selves in the love of God,*

looking for the mercy of our Lord Jesus Christ unto
 eternal life, and of some, have compassion, making
 differences; and others say with fear, pulling them out of
 the fire, hating even the Garments spotted by the flesh.
 Now unto them that is able to keep you from falling,
 and to present you faultless before the presence of his
 glory, with exceeding joy, to the only wise God and Sa-
 viour, be Glory and Majesty, Dominion and Power, now
 and ever, Amen.

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Mr.

Matthew Newcomen

His Farewel

SERMON;

Preached at *Dedham*

in Essex, Aug. 20. 1662.

REV. 3. Vers. 3.

*Remember therefore how thou hast received,
and heard, and hold fast, and repent.*

I Began this Scripture the last Lord's-Day in
this Congregation. I told you then, there
were three Doctrines obvious in the Text:
The first was,

Doct. 1. *That it is the Duty of Christians, To
Remember those Truths that they have heard and re-
ceived.*

Doct. 2.

Doct. 2. That it is the Duty of Christians, to hold fast the Truths, that they have heard and received.

Doct. 3. That continued Repentance, is the Duty of Christians, as well as initial Repentance. Remember therefore how thou hast received, and heard, and hold fast, and repent.

The first of these Doctrines, I applyed my self to, and applyed to the People the last Lord's-Day, and shall now say any thing of it; but proceed to the next Doctrine, That it is the Duty of Christians, *To hold fast the Truths, that they have heard and received.* That which the Apostle enjoyns on Timothy, is, in proportion the duty of all Christians, 2 Tim. 1. 13. *Hold fast the form of sound words, which thou hast heard of me in faith, and love, which is in Christ Jesus.* The whole intire Body of Divine Truth. Hold it fast, against all opposition whatsoever. Now if they that are themselves Teachers of the Truth to others, must hold fast the Truth, according to the Plat-form that hath been delivered to them; then much more is this the duty of private Christians, who are supposed, not to have that latitude of parts and gifts that Teachers have: And therefore you shall find, that Christ requires this, not on-ly of the Pastors; but of the Members of his Church, Rev. 2. 24. *Speaking privately to the Angel, but to the Body of the Church. But to you I say, and to the rest in Thyatira, as many as have not this Doctrine, and which have not known the depths of Satan, as they speak, I will put upon you no other burden, but that which you have already hold fast till I come.* As if he should say; This

all I require of you my People, keep your selves, and hold fast that which you have till I come. And so in the 3d of Rev. 11. *Behold, I come quickly hold that fast which thou hast, that no man take away thy Crown.* As if he should say, That Divine Truth, that thou hast heard and received, it is thy Crown, thy excellency, therefore hold it fast. This Duty of holding fast the Truth, is urged in many other places of Scripture, under other expressions; as that of continuing in the Word of God. Christ says, If ye continue in my Word, then are ye my Disciples indeed. And continuing in the Faith, *Act. 14. 22.* Paul and Barnabas visiting the Churches, exhorted them to continue in the Faith. And so those terms, of being rooted in the Truth, of standing, and standing fast, and many others, they all inforce this Duty. Now for the better handling of this Point, I shall do these four things;

First, I will shew you, What Christians are to hold fast.

Secondly, How they are to hold this fast.

Thirdly, Why they are to hold fast that they have heard and received.

Fourthly, I will apply it.

First, What Christians are to hold fast: The Doctrine says, *They are to hold fast the Truths they have received.* Now Truths are of two sorts:

1. Some are Natural and Moral.
2. Some are Supernatural and Divine Truths: Called Truths of God; because they come from God, and conform the Mind and Soul, that receive them, to the Image of God.

Now,

Now, though it is true, it is good for a man to be right in Moral things, and to know, and cleave to that which is Truth in Morality; yet the Truths that we are here called upon to hold fast, they are Divine Truths, Supernatural Truths, Truths in Religion, Truths in the things of God.

Secondly, Again, Religious and Divine Truths, Truths of God; they are, either such as are so in name, and in the estimation of some men; or else they are such Truths, as are Truths of God, in the truth and reality of the thing: Now, when I say, that Christians are to hold fast the Truths they have received, the meaning is not, that what ever any man, or company of men, offer as Truths, should be received, and held fast; for then we must hold fast many Errours: But what ever men call Truth, or offer as Truth, we must examine it by the un-erring Rule of Truth, that is, the Word of God: In these things, it is a clear Canon, which we have, *1 Theß. 5. 21. Prove all things, hold fast that which is good.* Prove them by the Word of God, and if they hold Truth by that, then receive them, and hold them fast. Divine Scripture-Truths we are to hold fast.

Thirdly, Scripture-Truths, Truths that are grounded and warranted in the Word of God, they are either such as are immediately and expressly laid down in Scripture, or such as are mediately contained in Scripture, and by deduction drawn thence. Now those Truths, that are immediately and expressly laid down in Scripture, we are without dispute, to receive and hold fast. But those Truths, that are drawn thence, we may make use

of our Reason to examine them by the Word; and so far as we see them to be drawn from Scripture, we are to receive them, and hold them fast.

Fourthly, Divine Truths from Scriptures, are of two sorts: Either the great and weighty things of the Truth of God, and of Religion, which we call Fundamental Truths; or else they are those things that are of less weight in Religion, and yet Truths of God. Now we are not onely to hold fast those Truths of God, that are the Fundamental Truths; as, That there is a God, and but one God; and, That there is a Trinity of Persons, in Unity of Essence, Father, Son and Holy Ghost; and that there is but one Mediator between God and Man, the Man Christ Jesus; and that He is both God and Man in one Person; and that he hath given full satisfaction to Divine Justice, for all that by Faith close with him, and the like.

These are the great Points in Religion; these we must be sure to hold fast. And not onely these, but even the lesser: Those Truths of Religion, that comparatively, are, far less then these, we must hold them fast. You know what our Saviour says of the Commands: There are some that are the first and great Commandements; and there are others, that are the lesser: But whosoever shall break one of the least of God's Commandements, and shall teach men so, the same shall be least in the Kingdom of God. So, whosoever shall renounce the least Truth, God will be eaven with him for it. For those Truths of God, which are eand small, comparatively, they may be of great

great weight and consequence in their Sphere. *Luther* said, *Let Heaven run together as a Scroll, rather than one Piling of Truth should be parted with.* Surely, those Servants of God, the Martyrs, were not so prodigal of their lives; but knew what they did, when they suffered for such Truths, as men now call Trifles, and not worth standing for; the least Truths of God must be held fast.

Thus you see, What we must hold fast; Divine-Truths, Scripture-Truths, whether greater, or lesser; we must hold fast, what we have received. I should, but that I fore-see the time will prevent me, answer an Objection. Is there nothing to be held fast but Truth? Doth not the Apostle bid the *Thessalonians*, in the second of the *Thessalonians*, the second Chapter, and the fifteenth Verse, *Hold the Traditions which ye have been taught, whether by Word, or our Epistle?* The Papists make much of this Place for their unwritten Traditions. In a word, know this; Though there were some Doctrines of Faith, and Matters of Practice, which, when *Paul* writ this Epistle, were not expressly to be found in Writing, that had been Preached by the Apostles, yet this will not, in the least, infer, that now, when the Canon of Scripture is completed, there should be such unwritten Traditions, to which we are to give up our Faith.

I go on to the second thing; and that is to shew, How we must hold fast the Truths of God, that we have heard and received.

First, In our Judgments, being fully resolved, and settled in our Judgments concerning them, not wavering about them, nor suffering our selves by any means and ways, to be removed from our steadfastness in them. Says the Apostle, *2 Pet. 3. 17. Seeing you know these things, beware lest you also, being led away with the error of the Wicked, fall from your own steadfastness.* Take heed you be not removed in your Judgments; Hold fast what you have received, and suffer not every Wind to blow you off from them.

Secondly, We must hold fast the Truths we have heard and received in our Wills, and Affections, in our love to the Truth; we must receive the Truth in the love of it, or else we shall never keep the Truth; Love is the strongest hold-fast in the World, no man will part with that which he loves: What makes the covetous man so unwilling to part with his Money, but because he loves it? What makes the lustful sinner so unwilling to part with his Lust, he will part with Heaven, rather than with his Lust? Why, it is because he doth so love it. If men did love the Truth, they would hold it fast.

Thirdly, You must hold fast the Truth, in the Profession of it, *Heb. 10. 23. Let us hold fast the Profession of the Truth, or of the Faith, without wavering.* We must not onely believe with the Heart, but confess with the Mouth, if we would be saved: When Peter denied his Master with his Mouth,
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and said, *I know him not.* I am perswaded, he denyed him not in his heart. It is a dangerous thing in words, or outward Profession, to renounce the Truth, or any part of it. *Hold fast the Profession of the Truth.*

Fourthly, We must hold the Truths of God fast, in our Life and Conversation; this the Apostle calls, *Walking in Christ*; and holding forth the Word of Life, in a blameless and harmless Conversation, *We must hold fast the Truth of God in our Lives.*

Fifthly, We must do all this Constantly; Hold fast the Truth in our Judgment, and Affection, and Profession, and Conversation, constantly, and at all times; as *David*, *I have inclined my heart to perform the Statutes always, even unto the end.* We must not only in times of calmness and serenity, when we may have all the peace, and applause of the World, hold fast the Truth and Profession of it; but in stormy Times, when Truth may hurt a man's fingers, if he hold it; yet even then we must hold it fast.

Sixthly, We must hold fast the Truths we have received Resolutely, against all opposition whatsoever, whether of Friends, or Foes. *Paul* would not bate an inch; no, nor so *Peter* his Brother, his elder Brother in Christ, and in the work of the Gospel; he resisted him to the face, and gave not place to him, no, not for an hour.

Thus should we hold fast the Truth, that we have heard and received in our Judgment, in our Will, and Affections, in our Profession, and in our Lives and Conversations. And thus hold them fast constantly, and resolutely, against all opposition, on the right hand, and on the left, both of Friends and Foes; and that for these Reasons, which is the first thing I have to do; which is to shew you, Why we should hold fast the Truths of God.

First, For the excellency of Divine Truth; it is more precious then Gold, better then Rubies, and all that you can desire, cannot be compared with Truth. And it must needs be so, because it is the immediate Issue of God himself, who is the Fountain of Truth, and the Fountain of all Perfection and Glory. Natural men have said, *Truth is the Daughter of Time*. Divines say, *Truth is the Daughter of God*: Divine Truth is the Child of God, the Issue and Birth of God. And whosoever therefore, God hath pleased to deliver his Truth unto, they must be tenderly careful, that it be not deflowred and violated.

Secondly, It is our duty, to hold fast the Truth that we have received; because we have received it under the notion of those things, that have a kind of constancy in them. I say, we have received the Truth, under the nature of those things, that have a kind of constancy, and perpetuity in them. The Scripture speaks of the Truths of God, as an Heritage; *Thy Testimonies have I taken for mine Heritage*, saith David, in the 119. Psalm. Though a
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man's Personal Estate may be alienated; yet that which is his Heritage, this is unalienable in Law. It is a wrong done to his Posterity, if he parts with that: Truth is the Inheritance of the Saints, therefore they are to hold it fast. Again, in Scripture, the Truth of God is called a thing committed to a man's Trust, 2 Tim. 1. 14. *That good thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us.* That good thing! What was that? Why, the *form of sound words*; which, in the Verse before, he had bidden him *hold fast*: this is but a Reduplication of the same thing on him. The Body of Gospel-Truths, that was committed to thee, *hold it fast*; that good thing, a good thing, the Author of it is good, and it makes us good; and that is contained in it, is good Matter, and it tends to a good End, the saving of our Souls. This, I say, he, hath been committed to thee, therefore keep it. A thing committed to a man's Trust, must be so kept, that it may be re-delivered, and re-delivered intire and whole, and re-delivered to the same Person that did commit it to us, else we cannot be faithful to our trust. The Truth of God is committed to our trust; we must so keep it, that we may re-deliver it, and re-deliver it intire and whole; and re-deliver it thus intire and whole to him that committed it to us, even to God. This is the Duty of all Christians, thus to keep the Word. There is a committing of the Truth, to all the Church and Saints of God; as Jude tells us in his Epistle, verse the third, That ye should contend earnestly for the Faith, which was once delivered to the Saints; the Faith, that is, the Doctrine.

Faith, the truth of the Gospel, which was delivered to the Saints. We have but one Gospel, and it was delivered but once: God means no more to deliver his Gospel, and the Truths of it; therefore you had need strive hard, to keep them; and hold them.

Thirdly, We should hold fast the Truth that we have received; because if we do not hold it fast, we do wrong God, and we wrong ourselves, and we wrong the Truth; and we wrong our Posterity.

1. It is our duty, to hold fast the Truths we have received; because, if we do not, we wrong God; for Truths are more Gods, than ours: They are ours, as to the use of them; but they are his, as he is the Original and Author of them. Truths are God's Jewels; there is never a Truth of Religion, but God owns it as his; and for us to part away any of these Truths of God, it is Sacrilege: it is a robbing of God, it is a wrong to God. This is that God complains of, by his Prophet, in the second of *Jeremiah*, the eleventh and twelfth Verses, *Hath a Nation changed their Gods, which are no Gods; but my People have changed their glory, for that which doth not profit. Be astonished, O ye Heavens, at this; and be horribly afraid; I say very desolate, saith the Lord.* The Prophet, indeed, speaks of a total forsaking of God, and all his Truths; but there is, in the forsaking of every Truth, a proportion of wrong to God.

2. It is a wrong done to the Truths of God, when men having received the Truth, and embraced it, hold it not fast, but cast it off; this is wrong to the Truths of God. We say, it is less reproach to a man, when he comes to my house, to shut the Door against him, and not receive him at all, then when he hath been in a while with me, I turn him out, all the World will now think I find cause to be weary of him. They who have shut their hearts against the Truth, and never gave any entertainment to it, they are less injurious to it, then they that have received it, and professed it, and yet turn from it. These tell the World, that the Truths of God are not so sweet, and worthy of their entertainment, as they supposed them to be.

3. This is an injury and wrong to our selves; this is a wrong to our Credit and Reputation. Now though we may not make Credit our End in Religion; yet we may make use of our Credit or Reproach, as an Argument to hold fast the Truth; and this is injurious to our own Souls, *John 8. 31.* The Jesus said to those Jews which believed on him; *but if ye continue in my Word, then are ye my Disciples.* Indeed here Christ doth seem to distinguish his Disciples; he hath some that are so in name, that are not so in deed; and he hath some that are so in deed, and in truth: and of these he gives a Character here, *ye continue in my Word.* You now profess to believe my Word; but if you hold fast, and continue in my Word, then you are my Disciples indeed: but if you continue not in my Word, you have

name of Disciples only, and that will not save you. You can never be saved, unless you be indeed the Disciples of Christ; and you can never approve your selves to be the Disciples of Christ indeed, if ye continue not in the Truth, 1 Joh. x.

24. *Let that therefore abide in you, which you have received and heard from the beginning.* If that which ye have heard from the beginning, shall remain in you, ye shall continue in the Son, and in the Father, Hold fast the Truth of God, which you have received, then shall you continue in the Son: If the Truth of God, which you have received and believed, remain in you, and be held fast by you, ye shall continue in the love of the Father and Son, but not else; according to what he expresseth again; *Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God, therefore he cannot be saved; he that abideth in the Doctrine, hath the Father and the Son.* Therefore, as you would be saved, hold fast the Truths you have received.

Now here (but I have not time to speak to it) is a Case of Conscience; Whether every error doth cut a man off from God? *Answer;* No, God forbid: But this we cannot speak to now.

Fourthly, They that hold not fast the Truth of God, are injurious to their Posterity. Our Forefathers holding fast the Truth of God, in the day of their Trial, and sealing it with their Blood, was

the means of transmitting the purity of the Gospel to us their Posterity; and, if we, in our Generation, hold not fast the Truth of God, but rry it loose in our Consciences and Judgments, we let it fall out of our hands and hearts, we forfeit the Truths of God; not onely from ourselves, but also from our Posterity. Thus you see we shall wrong the God of Truth, and the Truth of God; we shall wrong our selves, and our Posterity, if we hold not fast the Truth we have received. Thus we have the Reasons of the Doctrine.

Application.

For Application: here, first, I might bewail the general want of the care of the performance of the Duty, which hath appeared many years in the Land.

We have had little care of holding fast the Truths we have received. For holding fast the Truth in our Judgments, How many are there, whose Judgments have been perverted with many Errours?

This is that which the Apostle calls, *A turning aside to another Gospel*, in the first of the *Galatians*, and the sixth Verse. And so for holding fast the Truth in the love of it, How many are there, that have failed in that, which Christ calls, *the forsaking of the first Love*, *Revelations* the second and the fourth Verse.

And we should hold fast the Truth in the Profession of it; and how many are there that have failed in that? This the Apostle calls in the tenth of the *Hebrews*, *A drawing back unto Perdition*.

And for holding fast the Truth, in the Practice of it, How many have failed in that? that have been Professors, and now are grown loose and debauched. This the Apostle *Peter* calls, *A turning aside from the Holy Commandment*. All these things call for our Lamentation.

Exhortation.

But the whole Work, that I will apply my self to, is, to exhort every one of you, to the care of this Duty, *To hold fast the Truths that you have heard and received*. Hold them fast in your Judgment, hold them fast in your Will and Affections, hold them fast in your Lives and Conversations, hold the Truths you have received constantly; and hold them against all opposition on the right hand, and on the left, from Friends and Foes.

To press this upon you, I think I shall need use no other Motive, then what I have laid down before you in the Doctrinal Part; onely this one thing more, and that is; Take notice, how urgent the Spirit of God is, in pressing this in Scripture.

Now, saith Mr. Hilderham, *If in those days, when the Apostles were yet living, who taught the People of G O D with more Power and Demonstration of the Spirit; then any of us do, or can. Yet, if then they had need of such Exhortations, to continue in the Doctrine, and to abide in it, to stand fast, and hold fast, the Word and Truth of God; How much more needful, are these Exhortations in our days?*

If any say, No; There is not more cause; for then the Magistrate was a Mortal Enemy to the Gospel, and the Professors of it; but we are (thanks be to God) under a Christian Magistrate, who doth not oppose, but countenance the Gospel, and the Professors of it. If any makes this Objection, I will give you Mr. Hilderham's Answer to it, which I find in a Sermon of his, Printed in the Year, One Thousand Six Hundred Thirty and one; which is now One and Thirty Years ago; saith he, *Though, through the great mercy of G O D, we in this Land, enjoy the Gospel in great Peace, and have it countenanced by Authority; and though, through the Religious Disposition of the K I N G, we may have great hopes of the continuance of the true Religion, and seem to be freed from all fear of the altering of it: Yet (says he) there is need of this Exhortation even in these days; and that for these Reasons.*

REAS. I.

First, Because of the great danger we are in of being over-run, or over-spread with Popery, and the Fiery Tryal, before we are aware: For, says he, *The great increase of Papists, that we daily hear of, and the great declining of many, who are ready to receive any Error that shall be offered to them: These things give us just cause to fear the danger of Popery over-spreading us.*

And Brethren, If it were so in his time, so many years ago, What is it now?

REAS. II.

Secondly, says he, *If he there were no danger of Popery; yet, says he, there are so many Errors newly sprung up, that do shew how needful this Exhortation is.*

REAS. III.

Thirdly, says he, *There is such a general decay of the love of Religion, in all places and amongst all sorts of People, and so much irreligionness every where, that it is the general Disease of the Nation.*

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Therefore, he concludes, That in these Times of ours, though Religion hath the Magistrate's countenance it, yet there is as much need of pressing this *Exhortation*, as ever there was: namely, *To hold fast the Truths, that we have heard and received.*

Now, if you ask, What you shall do, that you may be able to hold fast the Truths that you have received, I will give you some Directions.

First, If you would hold fast the Truths, that you have heard and received, get into Christ, rooted and established in him. Brethren, It is not all the Learning in the World, and Abilities that man can have, that will inable him to hold out, and hold fast the Truths that he hath received. If a time of Tryal come, unless Christ be his Bottom and Foundation, unless Christ be his strength: if a man stands upon his own legs, his own Parts and Abilities, to argue and dispute, and repel Objections, alas, these things will fail in a day of Tryal. Prison, and Death, and a Stake, are such Arguments, Brethren, that all the Learning and Parts in the World cannot answer, but onely Christ, and his Spirit, and Grace in the Heart. Therefore, if you would hold fast the Truths, which you have received and heard, and not be bearen off from them in the day of Tryal, get into Christ, rooted, and established in him, then shall you stand, or else.

2. If you would hold fast the truths that you have heard, and received, then take nothing upon trust, in matters of Religion; what ever Preachers you hear, or what ever Books you read, take not things upon trust, but examine them, and prove them by the Scriptures, and judge what foundation and warrant they have from the Scriptures, and accordingly receive them, or receive them not. It is observable in *1 Thes. 5*. When the Apostle says, *Despise not Prophecies*, in the next words he says, *Prove all things, and hold fast that which is good*; as if he should say, Though I would not have you despise Prophecy, and Preachers, yet I would not have you to take things upon trust, in matters of Religion, but prove all things, and hold fast that which is good.

3. If you would be able to hold fast the truths that you have heard, and received, get a clear and distinct, and certain knowledge of what is truth, that which you would hold fast, get a clear assured knowledge, that it is the truth of God, *2 Tim. 3. 14*. *Continue thou in the things which thou hast learned, and hast been assured of*; if a man would continue in the things that he hath learned, he must be assured of them, that they are the truths of God: But how shall a man be assured, that such and such things are the truths of God? He may know this; first, by the consonancy of them to the word of God; secondly, by the power of them on his own heart, to convince, or humble, and quicken it.

4. If you would be imbled to hold fast the truths you have heard, and received, then get a high valuation and esteem of the truths of God. Such as David had, *Psal. 119. 12. The Law of thy mouth is better unto me, then thousands of Gold and Silver.* Better in it self; all the Gold and Silver in the world, all the riches in the world, will never do a man so much good as that; and better in my estimation, I value it more, I had rather part with all, then with the Word; A man that is of this mind, he will hold fast the truth: Oh that there were such a heart in every one of you! as to say, *The words of Gods mouth, they are better then Estate, and better then liberty, and better then Wife and Children*: if there were such a heart in us, this would inable us to hold fast the truths of God, and part with all, rather then them.

5. If you would hold fast the truth, that you have received and heard, then make conscience to practice according to what you know; make conscience to obey the truths of God, obedience is the signe of constancy, Christ saith, *Luke 6. 44. Whosoever heares these Sayings of mine, and doth them, he is like a man which built his House, and digged deep, and laid the foundation upon a Rock; and when the flood arose, and the streams beat vehemently upon that House, it could not shake it.* Mark ye, it could not be shaken, the conscionable practical hearer, and receiver of the truth of God, he is the man that is like to hold out, and to hold fast the Word; he that hath been a careless hearer, and never made conscience to hear for obedience, and practice, he is blown over presently.

presently; it is a sad passage I have met with in that Reverend man, Mr. *Hildersheim*, and to me it seems to have much weight in it; What hopes, sayes he, can we have of many of our hearers in *England*, who are willing to give the World a hearing, and outwardly profess it; but what hope can we have, but that if a time of triall come, they will turn Papists, or profane, or any thing? for they never loved the Word, when they heard it; and they never obeyed the Word, but lived in known sins; they take up a form of godliness, and hate the power of it; what hope, but that if a time of tryal come, these will fall from the truths.

6. If you would be able to hold fast the truth that you have heard, and received; then take heed of receiving the least truth of God, take heed of knowing and willing, forsaking the least truth, and knowing and willing, giving way to the least error, as the committing of the least sin, may render a man abominable unto God, as you find in *Levit. 11. 43. You shall not make your selves abominable with any creeping thing*; that is, with the eating of any creeping thing. Now this was one of the least Commandements that God gave out, for the not eating of such and such things; and yet by transgressing this, the people might make themselves abominable: the committing of the least sin may make a man abominable to God; so the embracing of the least error, and the forsaking of the least truth, may make a man abominable to God: the least truth forsaken knowingly, and the least error embraced knowingly, becomes a great sin, and
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a little error, makes way for a greater; if once a man gives way to one error, a thousand will follow after. If we would hold fast the whole body of truth, we must take heed we forsake not the least truth, if we forsake God and his truths, whether in lesser matters or greater; and if we turn back again to Popery, and conform to the Papists in lesser matters (saith Mr. *Hilderham*) know of a certainty, that Popery shall return again.

7. If you would hold fast the truths you have heard, and received, then shun all such persons as would go about to draw you off from the truth of God; shun all Seducers, confer not with them; have nothing to do with them, and their wayes. *Prov. 19. 27. Cease my Son, to hear the instruction that causeth to erre from the words of knowledge;* thou hast been instructed in the words of knowledge; and if any would instruct thee otherwise, and seek to draw thee off from the words of truth, and knowledge, have nothing to do with them. *Cease my Son to hear the instruction that causeth to erre from the words of knowledge.* Now my Brethren, this advice I judge to be the more seasonable, because it is in my apprehension, that this present providence of God, in taking off at one stroke, so many of his Servants (that have indeavoured in uprightness of heart to instruct you, and the People of God, from this work), it is on my heart to think and fear, this will give a great advantage to Seducers, to seek to corrupt you, and draw you off from the truth to their party; When the Shepherds are smitten, there is a great opportunity given to the Foxes, and Wolves,

to make a prey of the flock; when God makes it dark, and night, then all the Beasts of the Forrest do creep out; as the *Psalmist* saith, *Psal. 104. 20.* When there is a hight, and Cloud on the Ordinances of God, then all the Beasts of the Forrest will go forth, many will undertake to be your instructors, and say here is Christ, and there is Christ; but believe them not: remember the things that you have heard and received, and hold them fast; see ye from the instructions of those that would turn you aside.

8. And lastly, If you would be able to hold fast the truths of God, then commend your selves and the truths you would hold to God in Prayer, and begg of God to hold you, that you may keep his truth: Put up those Requests to God, that *David* doth, *Psal. 15. Hold up my goings in thy paths, that my foot-steps slip not;* and in the *119. Psalm, Be Surety for thy Servant for good, hold thou me up, and I shall be safe, and I will have respect unto thy Statutes continually;* And thus my Brethren, I have done with this Doctrine, and this Sermon, and as far as I know, with my Preaching in this place. The day is at hand, wherein I, and many others of my Brethren shall be (though not naturally dead yet) civilly dead, dead in Law, dead as to the work of the Ministry. And, as I told them of this particular Congregation, the last Lords day; so I tell you; know what I would be willing to speak to you, if I lay on my Death-bed, and had that exercise of Reason and Memory that I have now: look I say, what I would say to you, if I now lay on my Death-

Death-bed: the same I shall speak to you now through Gods assistance; and first, I would, and in some measure do give thanks to God, the God of the spirits of all flesh; that hath called me a poor unworthy Creature, not onely to the knowledge, but to the preaching of the Gospel of his Son Jesus Christ; and that in this place, and in this part of the Land; and hath pleased in mercy to continue life and liberty to me in my work here, almost 20 years. Secondly, I would be, and I hope I am in some measure, thankful to God, and to his people, both of this Town, and of the Neighbour-hood, for a great deal of love and respect, and encouragement, that they have given to my Person and Ministry here; and particularly, I do acknowledge myself to be greatly obliged to my Reverend Brethren the neighbour-Ministers, for the much love I have received from them, their readines to help me in supplying my place in the time of my sickness or absence; and sweet society I have had with them, I believe you think it is no easie thing for me to speak, or think of parting with such an Auditory, and Society: the like to which, I never look to have on Earth again. But seeing, for my sins, and your sins, God will have it so, we must submit, and lye at his feet: that which he hath made crooked, who can make straight? But before we part, let me leave to speak a few words to you, something by way of Request, and something by way of Advice: by way of Request, I would speak this.

First, That if any of you have found any benefit by my poor Ministry; that if any of you have been enlightened, or awakened, or strengthened, and built up in the truth, and encouraged in the wayes of holiness, by any thing that God hath put into my mouth to speak to you, let God have the prayse, and let me have some room in your hearts and prayers, however God shall deal with me.

My second Request is, That whereinsoever you have seen any failings in me, or any failings in my Ministeriall duty, that you would please to passe it by, and to help me in Prayer to God, for the forgiveness of them: These are my Requests of you, and that which I have to say to you, by way of Advice, is much the same, with what I said to this particular Congregation the last Lords day. Take it in these particulars.

1. I would advise you, and intreat you, that we may all of us lay to heart, this present Dispensation of God towards us, and the Nation, in this respect, that we may be sensible of it. I remember, when I was young, and my famous Predecessor, Mr. Rogers, was taken off from his Ministry in this kinde, though but for a few weeks, these parts were wonderfully sensible of that Providence, and laid it to heart; and were much in Humiliation, and in Prayer; and I think, I may say, they received an answer again within some weeks. Now Brethren, though he was worth some hundreds of us; yet now it is not the laying by of one man, but of multitudes, fifty in one place, and threescore in another,

ther; and fourscore in another, and this not by a single Bishop, but by an Act of Parliament, which makes the wound the wider, and the more unpardonable of cure; and shall we not be sensible of this? Shall so many precious vessels be laid by, as vessels of no pleasure and none take it to heart? Shall so many burning lights be quenched together, so many wells of the Water of life be stopp'd up together, and this not be laid to heart? I beseech you consider and be sensible.

2. In the deepest, and saddest sence you have of this Providence of God; watch over your own spirits, that you lay the blame of it no where so much, as upon yourselves; blame none so much for this, as your selves. Some blame the times and charge it on their iniquities; others are apt to blame us Ministers, and charge it on our niceness and singularity. Might my Advice take place with this people, I would desire, that every one of us might lay the blame no where so much, as on our selves, For certainly, we have procured these things to our selves. I find our Predecessors, the Martyrs, when by a Law Religion was changed in the Nation, and Idollatry set up, they laid the blame not on the Law-makers, but on themselves, and their own hearts. One of them said, All this is come upon us, because we did not live the Gospel; we were Gospellers in lip, but not in life: Much more doth it become us, whose sufferings are farre lesse, to blame our selves more, then we blame any others.

3. My third Advice is this, and I beseech you take it in love, for it is out of love that it is given you; if you should perceive at this time, a difference in opinion and practice among us, that are the Ministers of the Gospell in this Nation; standing, and sticking, at things that others can digest, and doe; and others doing things, that some of their Brethren cannot come up unto. Be not offended, thus it hath alwayes been from the beginning, it is no new thing. Thus it was in King *Edwards* dayes. If, there be any of Gods Servants that are Learned, and Holy, and Faithfull, that do now for the enjoyment of their Ministry, yield a conformity, to all that is enjoined. I doubt not, but many of them are grieved, that they cannot have the exercise of their Ministry without this: and we who cannot come up to this, are grieved, that we cannot come up to it; the one, and the other, have griefe enough; adde not your censures to this griefe, that is already upon them. It hath been all along, a Mercifull Providence of God, that when some of his servants could not satisfy their consciences, and come up to the things that have been imposed upon them, without injuring their Consciences; yet others have had a greater freedom given them, that they could yeild; and if not so, What would have become of the people of God? Therefore, in those things, acknowledg there may be some providence of God, for good to you in it.

5. My fourth Advice, I shall deliver to you wholly, in the words of that Holy man and Mar-

tyr of God, Master Bradford; in his Letter to the City of London, saith he, Let us heartily waite out our sins, and repent of our evils, let us amend the evils of our lives, let us every one be diligent in Prayer, and attend with reverence, on the reading and hearing of Gods Holy word, let us reprove the workes of darknesse, let us flie from Idolatry, and which is the particular, I would indeed commend you; Obey the Magistrate, and them that are set over us in the Lord, in all things, that are not against the Word; and when they command any thing contrary to the Word; Let us answer, It is meet to obey God, rather then men. However saith he, Resist not the Magistrate, nor seek to avenge yourselves; but commit your cause to God, be patient, and submit to all that are in Authority over you; but resist not, rise not against Authority; but wait on God, till he pleaseth to cause the Light to arise and shine again upon you. This is my fourth Advice.

4. Now it pleaseth God, that hearing opportunities, at least, some of them are taken from some of us, from many of us, for a time. My Advice and Counsell is, that the lesse now you hear, the more you would read; read the word of God much the more, and take all helps for the right understanding of what you read. The Book of Annotations is a great help to inlighten you to understand the Scriptures; and next to the reading of the Scriptures, what spare houres you have, I would advise you to bestow your time in reading of the Book of Martyrs, a Book that hath formerly been more prized, then of late in England. Especially

cially, read that part of it which contains the History of Queen *Mariæ* dayes; they will inform you, of the great controversies that are between us, and the Papists; and they will inform you, what you shall answer; the reading how chearfully they went to Prison, and to the stake will embolden you against the feares of sufferings, and death; and the reading of their Letters, will be a great meane to edifie and build you up; this reading of the Scriptures, and other good Books is my fifth Advice to you.

6. My sixth Advice to you is, That seeing God hath taken away your Week-dayes opportunities of hearing the Word, here, and in other places, you would be careful, that the World may not devour Gods Portion, I mean that portion of time, which some of you have bestowed on hearing these Lectures: It was a good Speech of a gracious Woman now with God, when Mr. Rogers was silenced: *Well, saith she, By the Grace of God, The World shall never have those hours, that I was wont to spend in hearing heretofore*: her meaning was, she would spend them in her Closet in holy duties. It was an excellent Resolution, and worthy of our imitation; and if, I might after 26 years labour here in the Ministry, now at my partings, obtain thus much of you, that you that have been pleased to be constant hearers here, would lay a Law on your selves, that so much time as you formerly spent in coming higher, sitting here, and in returning home, that you will spend that time at home, either in praying and reading, and meditating in your Clo-

fers, or else in praying in, and with your Families, and instructing of them: if I might but obtain that of you at my parting, I should believe, that the Devil and his Kingdom would be losers, by this our parting, if you would spend this time weekly in holy exercises, reading and praying for your selves, and for the Nation, and for your Families, which you were wont to spend in coming to these Lectures, and in attending here, and returning home, and that is my sixth Advice to you, and therefore let me intreat this of you.

7. And my seventh Advice and Counsel is this, that seeing it pleaseth God to take away from you so many of your publick Instructors, that you would every one of you that are heads of Families, be so much the more in instructing, and teaching your Families: Be so much the more in this, by how much the lesse is done in publick. Read the Word in your Families, and catechise your Families; and see that they may understand them: you have many helps for this, as *M. Perkins*, and *M. Ball*, and the Assemblies Carechisme.

8. And the last Advice I have to give you, is this, That you would still continue your Reverence of, and love to, and care for the observing of the Lords holy Sabbath; it is that my Brethren, wherein God hath been honoured in this Town, and in these Parts, I think as much as in most places of the World, and I pray, do so still, and when you have not publick Ordinances, and publick helps for the sanctifying of the Lords Day at home, in your own Congregations, if you can but

the Word and Ordinances, in any comfortable manner abroad: travel for it, I say travel for it, and when you have them not at home, nor abroad, be so much the more earnest, and fervent, and abundant in your Family, and secret duties, in the sanctification of the Lords Day: I have some feares, least if time should come to that passe, that the Magistrate should connive at the profaning of the Lords day, giving way to sports and Recreations on it, and Preachers should cry down the strict observation of the Lords day, and the like; I am afraid we have many youths, that in these parts, notwithstanding all the Instructions that have been given them, would be ready to dance after these Pipes, and run into the profaning of the Lords Day; therefore you that are governours of Families, remember this Charge that God hath given you, more expressly concerning this, then in any other thing that I know of; *Thou, nor thy Sonne, nor thy Daughter, nor thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor thy stranger that is within thy gates, shall thou suffer to violate the day of the Lord:* Therefore know your Authority, and do your duty; And put on that holy Resolution of *Joshua, Whatsoever others do, I and my House will serve the Lord,* so say you: *Whatever others do, I and mine will sanctifie the Lords Day, and keep it holy;* So do, and the Blessing of God shall be on you, all the week long! And now Brethren, I commend you to God, and to the Word of his Grace; which is able to build you up, and to give you an Inheritance among all them that are sanctified.

I have been thinking of you very much lately
 and wondering how you are getting on.
 I hope you are well and happy.
 I have been very busy lately
 but I have managed to find some time
 to write you a few lines.
 I have been thinking of you very much lately
 and wondering how you are getting on.
 I hope you are well and happy.
 I have been very busy lately
 but I have managed to find some time
 to write you a few lines.

2-11-1-1

Mr Cradecots Farewell Sermon.

Phil. 4. latter part of Verse 9.

*And heard, and seen in me do, and the God of peace
shall be with you.*

FROM this Verse we may observe three Doctrines.

Doct. 1. *That the peoples eyes must be taught by the
Ministers holiness of life, as well as their ears by the
Ministers soundness of Doctrine.*

Paul did not teach one thing and practice another;
he practised as he preached, and he both practised and
preached the forementioned Duties in the Verse before
the Text. And to this end the Lord appointed a Mini-
stry to be perpetuated through all ages of the World.
And it is the Lords appointment that peoples ears should
be taught by the Ministers holiness of life, as well as
their ears by their soundness in Doctrine; and this is ne-
cessary for the Minister himself, and necessary for the
people: No marvel then that a faithful Ministry is the
But of the Devils malice, or his craft and cruelty, so
that the Devil hath in all Ages attempted and endeav-
oured utterly to overthrow the Ministry, or to weaken
and fly-blow it shamefully; and this is the method whereby
by Satan hath endeavoured to fly-blow the Ministry.
Why then see the folly and madness of those people who
sland or cry up those Ministers who do not teach their
people with sound Doctrine, or a holy life, and who
there be not such Ministers which do not teach their

peoples ears with soundness of Doctrine, or their
with a holy life? and whether there be not such po-
as do cry up such Ministers; and whether or no
people are not guilty of spiritual folly and madness
judge ye.

Doct. 2. A Ministers soundness in Doctrine and
ness of life and conversation, doth lay a very great
ligation on a people to a due conscientious practice
every commanded duty. The Apostle, we see, mak-
his Preaching and Practice an argument to excite
Philippians to the fore-mentioned commanded duties
is in the Text, and the verse before the Text.

As first of all, the Appellations and Titles given
Scripture to such Ministers whose Doctrine is sound
and whose Lives and Conversations are exemplary
holy.

They are called, 1. *The salt of the Earth*, as *Mat.*
13. read that, saith Christ to those great Teachers of
Gospel, and Dispensers of his Oracles, and in them
to their Successors. Salt hath two things in it, namely
Sharpness and Savouriness; and thus Ministers, they
must rebuke sharply, that people may be sown in
Faith, as *Paul* enjoyns *Tim.*, as in the 1. of *Tim.*
13. verse. And secondly, Ministers must speak savour-
things to every person, and to every palate, that the
people may be savoury both in heart and life; but not
as unfavoury as stinking carion in the nostrils of Almighty
God, under such a savoury and seasoning Ministry
this is woful. It is the nature of salt to cause barrenness
where it seasoneth not, therefore we read of *Sodom*
in *Judges* 9. ver. 45. that *he sowed the City with Salt*.
So that people who live under a sharp and savoury
Ministry, and are not seasoned therewith, and preserved
from putrefaction in their sin and corruption thereby
their case is very dangerous.

21. They are called again *the Light of the World*, in *Mat. 5. 14*. read that. As for their Doctrine, *the Salt of the Earth*; so for their Lives, *the Light of the World*; and they must therefore lead convincing lives, as *John 5. 35*. read that; it is there said of *John the Baptist*, our blessed Lord and Saviour gives him this commendatory Character, or Testimonial, *That he was a burning and shining light*, burning in himself, and shining to others: Or as it was said of *Basil*, *Thundering in his Doctrine, and lightning in his Life and Conversation*. Now if good Ministers be the light of the world, then hence we may infer,

2. *Inf. 1.* That without a godly faithful Ministry the world lyeth in darkness, ignorance, error, sin and misery. It is said of *Galilee*, in *Mat. 4. 15*. *That the Prophet saith in darkness, I saw great light*, read that. Why had they not Priests and Levites? I answer, they had indeed sorry Priests, but they had not a faithful Ministry; and therefore the Evangelists tells them they *sat in darkness*, yea, *in the region and shadow of death*; notwithstanding the sorry sortish Priests they had. But when they had a faithful Ministry, they are said to see a great Light. Again, If good Ministers be the light of the world, then we may draw this Corollary, That to be offended at the light of a faithful and powerful Ministry, argues and speaks a very foolish and wicked frame of heart. Nothing is so excellent, but some will be displeased at and with it, as *Eccles. 1. 7*. Even the light itself we know is offensive to some eyes; and this burning and shining light of a godly and faithful Ministry is offensive and terrible to some; but who are they, those diseased souls, the Lord knows. I be Atlix (so) which was the monument of his presence, whom Adriaume with Emperors but the *Philistines*. What then, is the Ale-bench more safe to thee than the Pew, it is to be in this

this place? than a Conference, Soul-searching
mon? what, art thou offended at a powerful faithful
mistry? Oh fearful plague-tokens!

3. To do all that man can do to put out the Light
this is worse. It is the most horrid, hellish plot
can be assigned or named; and of this I am sure
the Church of *Rome* cannot plead not guilty, which
the Scribes and Pharisees, take away from the people
the key of knowledge, and shut up the Kingdom of
Heaven against men. How terribly doth our blessed Lord
thunder-strike those stupid Pharisees for this? *Mat. 23.*
13. And as did the Pharisees, so did the Papists: 1.
Heretofore they made it a mortal sin to read God's
word. 2. Afterwards they clogged the liberty
granted with such cautions and restrictions, as that
few escaped of those that were within the reach of
Inquisition. 3. Those clogs contented not, but now it
thought fit utterly to deny liberty, and can there be
more horrible hellish plot assigned than this, to take
from people their knowledge of salvation? And thus the
Church of *Rome*; whether they have Church-sufflers
not, to be sure they have Church-extinguishers, and va-
rious means to put out the light. Oh fearful is this! *John 3.*
19, 20. *That is the reason men hate the Light
because their deeds are evil.*

Again, If good Ministers be the Light of the world,
then hence may we draw this conclusion, that it con-
cerns people very nearly to believe in the light, and
walk in the light, and to work while the light lasteth,
our blessed Saviour exhorreth in *John 12, 35, 36.*
that. God sets up his Ministers as Lights, as Candles
the candlesticks of his Church, to awaken men, and
light men unto eternal life: And ought not people
pray hard, and work hard while the light lasteth? God
removes many times the candle and candlestick,

makes the Sun to go down at noon-day, as *Amos 8. 9.* so darkens the earth at clear day. Good Ministers they are called the Light of the world; and they are called

3. Stars, as in *Revel. 3. 1.* And who are meant by the seven Stars? *Act. 1. 10.* they are the Angels, that is, the Ministers of the seven Churches. Now the Stars are said to affect those inferiour bodies, 1. By their influence. And thus godly and faithful Ministers, by the influence of their lips, they feed many with the bread of life. 2. By their regular motives of their lives they confirm many. 3. By the light of both they comfort many: one while their employment is to instruct poor souls, and so they are like Stars shining in a dark wilderness; another while they are to converse in their houses, *Judge 5. 30.* Now to enjoy and live under the Ministry of such Stars, and yet to walk in darkness, and to have fellowship with the works of darkness, to remain unconvinced, unconverted, unhumiliated, unrepented, unfruitful, this is woful, this is a very lamentable state.

4. They are called the Lords Messengers, and Embassadors, *Mal. 2. 7.* And the Ministers of the Gospel, for indeed the Ministers of the New Testament they are no where called Priests, they are called Embassadors for Christ, *2 Cor. 5. 20.* Godly, faithful Ministers are the Lords Messengers and Embassadors in matters concerning the soul, the precious, immortal, never dying soul of man, not in the matters of this life, but for the soul. Now this is no mean employment, to treat with God for the soul.

5. They are called the Lords Husbandmen. Gods Church is his husbandry, *1 Cor. 3. 9.* And Ministers are Gods Husbandmen: naturally we are like a barren wilderness; now the Lord sends his Husbandmen to

those barren wildernesses, to make it a fruitful Field. Now for Gods Husbandmen to plow, sow, and row, and yet no fruit, no crop, *Isa. 5. 6*. When Gods Vineyard brought forth no fruit, *I will take away all their Fanny clouds*, saith God, you shall have clouds. But you shall have clouds without rain; you shall have Ministers full, but such as shall never do your souls any good.

Well, you see the titles given to them in Scripture they are called the Sale of the Earth, and the Light of the World, and Stars, and the Lords Messengers, and Embassadors, and Husbandmen; all which doth impose a very great obligation lying on a people who live under such a Ministry, and who live under, and practice every commanded duty.

Inference. 2. Dangerous and fearful is the estate of those who have enjoyed, and lived under, and have not been wrought upon by such a Ministry. And this will appear if we consider, 1. How fearful a sentence the Lord Jesus Christ hath given to those that live under, but despise, and profit not by the Ministry of his faithful servants, *Mat. 23. 13, 15*. And do not think that Christ said this touching the Ministry of the Apostles only, certainly the Lord Christ would have it to be understood of the Ministry of all his faithful servants, whom he sendeth to teach his people, *John 13. 20*. whom ever he sends, and 16. *He that despiseth him that sendeth, despiseth me.* Then is the message of the Lord faithful Ministers received aright, when people do not only hear it, but receive it and bring forth fruit, as the blessed Lord speaks of good hearers, *Mark 4. 20*. They are they that hear, and receive the fruits down in good ground: and thus our blessed Lord expounds himself, *Mat. 11. 24*. He telleth us there, that they of Capernaum shall be in a worse case than they of Sodom and Gomorrah.

and why? because they repented not at his sermons and miracles: they were not to be seen in their lives, notwithstanding Christ's Ministry, notwithstanding Christ's preaching, and his miracles among them, they did not amend their hearts and ways: Oh how fearful a sentence hath our Lord Jesus Christ denounced against such!

2. If a people be not wrought upon by such a Ministry what hope can such a people have, that any thing shall do their souls any good? for is not the Ministry of God's faithful servants the power of God to salvation, and the ministration of the Spirit? *1 Cor. 3. 8.* That is that Ministry whereby the Spirit of grace and holiness is infused into the hearts of the Father's chosen ones in Christ Jesus. The Poet speaks of excellent Musicians, who, by power of their music, made stones to leap up to a wall. A godly, faithful Ministry hath done more, it hath taken the stone out of man's heart, and hath given them new hearts. It hath made all the commandments of God ealie to many a poor soul, because it loves its Father, its Redeemer, and Comforter. There is a kind of obedience in a godly faithful Minister; and if this will not do, nothing will, as in *Luke 16. 31.*

3. Is not the cause of the non-proficiency of such a people under such a Ministry in themselves? Oh men do hinder the fruit of the word of their own souls, the powerful operation and working of the word on their own souls! the Lord prophesies that sentence on the Jews, *Matth. 23. 14.* He layes all the blame on themselves, and assigns their own sins, and the reason and cause of it, as in *Verse 23.* And thus our blessed Saviour expounds the Parable of the Sower, shewing how many that hear the word are never the better for it; and he layeth the blame on themselves, as in *Luke 8. 14.* What then, hast thou not profited under the Ministry of the

Lords faithful servants? Oh lay the blame on thy

4 Consider, hath not the Lord himself a hand in
proficiency, or non-proficiency under such a Ministry?
surely the Lord hath a chief hand in making the Mini-
stry of his servants fruitful or not fruitful to them
enjoy it: Now to enjoy and not enjoy, is it not a fru-
ful sign that ye are not of God? as *Jeb. 8. 47.* Is it
a sign that thou art not of Gods Elect, at least of his
generation? But you will say did not the *Jews* hear
Gods word? Yes, they did, with their bodily ears, but
they heard it not with faith, submission, and fruit-
fulness, and therefore our blessed Saviour tells them
they were not of God, that is, they were at least
unregenerate, if not in a reprobate condition. As
to *John 10. 26.* *Ye are those Goats* (saith Christ) *ye*
must stand at my left hand in that great day; And
Unbelievers shall reflect on themselves, not on Christ
Ministry by the mouths of his servants.

But if any should say, what then, will you say
all of us are Reprobates that are not wrought on
your Ministry?

I say not so; for that seed which hath been sown
in you, may do your souls good hereafter, though it hath
done them little or no good as yet.

But secondly, this I may boldly say, that if any
you die in your present state, unconverted, unregene-
rate, you will carrie with you to your grave as fearful
marks of reprobation, as any we can find in the
whole book of God. *John Baptist* compares the Mini-
stry of the Gospel to a Fan, in *Mat. 3. 12.* When the
Lord Jesus maketh use of the Ministry of his faithful
servants among the people, when he maketh use of
those Fans, it will appear who among them are wheat
and shall be gathered into the Lords Garner, and who
among them are chaff, and shall be cast into the fire.

And now whether the present state that you stand in
under, and are not yet wrought upon by a lawful
Ministry, be not very dangerous, judge ye? And so
much may suffice for the Doctrinal part.

If it be so then, *That a Ministers sanctity in doctrine
and holiness of life and conversation, doth lay a great obli-
gation on a people conscientiously and duly to practice every
commanded duty*; Then first of all, the first Use we shall
make of this Doctrine shall be by way of Tryal and
Examination, and that in two particulars.

1 Branch of the Use of Tryal.

First, Whether you in this Parish, in this place, you
here before the Lord *do make conscience of the due practice
of every commanded duty*?

Secondly, Whether the Ministry you have enjoyed and
lived under, *doth not lay a great obligation on you to
do*?

For the first of these, *Whether you here before the Lord
do make conscience of the due practice of every commanded
duty in obedience to Almighty God*; you may try your-
selves by these three excellent Ingredients.

First, *Unconsciousness*, Canst thou in the witness of thy
conscience say, that through grace thou dost every
well as any part of the Lords revealed will; so far as
thou knowest it?

1. *Uniformity*, Dost thou do *all* without prejudice or
partiality?

2. *Purity*, Art thou the same at home as abroad,
in thy Closet as well as in the Congregation, and art
thou mind inward and secret as well as open and out-
ward holiness? What saith conscience to this?

As first, Hath commanded duties a throne in your
own souls and conscience. Secondly, Have they a
throne in thy Family.

First have commanded duties a throne in your own
souls

souls and consciences? Is your hearts fully possessed with the power of those divine and heavenly truths, which you have often heard, which hath been again and again inculcated upon you, as it was upon the *Thessalonians* 1. 5. their carnal principles were confuted, their passion moderated, their lusts mortified, their selfes subdued, are yours so? Have commanded duties a throne in your souls and consciences? Oh that your consciences could give a satisfying answer to this Query.

Secondly, Have commanded duties a throne in your Families; do you make conscience of Family duties? your houses *Bekels*, that is, houses of God, houses of Prayer, are they habitations of Holiness and Righteousness? do you make conscience of relative as well as of personal duties? Oh that all your consciences could give a satisfying answer to this Query.

2. Branch of the Use of Tryal.

But now the second Branch of this Use of Tryal Examination, is this; Whether the Ministry you enjoyed and lived under, doth not lay a very great obligation on you, to put in execution every commandment duty, as *Rom. 10. 6, 7, 8.* that is, the Word of the Lord we preach; read that place: and may not we take that with some variation, and say, You have heard of the disease, the misery, and remedy. When the Lord God shall arraign thee at the great and fearfull Day, and shall say thus, Thou rebellious wretch, why didst thou not forsake thy evil wayes, thy drunkenness, thy lying, thy coverousness, thy sinning, at purging in venerate heart and spirit against my holy wayes Ministers? why didst thou not forsake thy evil wayes, wilt thou be able to say, Lord, I lived under so I betraying, non-resident, Minister, one made it his business to heere indeed, not to

the flock; or 2. Under a soul-poisoning Innovator;
or 3. Under a soul-pining dry nurse; or 4. Under a
soul-misguiding guide; or 5. Under a soul-wasting
temporizer; or 6. Under a soul-destroying discoura-
gancer.

1. Canst thou say that thou livest under a soul-betray-
ing, non-resident Minister, one that made it his business
to fleece, and not to feed the flock? one that looked af-
ter the wool and fat of the flock; the fleece, but never
minded the flock; but non-residency hath been further
decried, as that as breeds a Minister idle and enormous,
or licentious? but wilt thou be able to say, Lord, I lived
under such a Minister, that was a soul-betraying Minister,
one that was greedy of Livings, and had perhaps two
or three, or four, but so bad a man, that he was not
good for him? or wilt thou be able to plead, or canst
thou say,

2. Lord, I lived under a soul-poisoning Innovator,
one that was for formality more then reality of true wor-
ship; one that preached such Doctrine as did not lead to
life, but to poison and destroy the souls of his hearers, such are
Romish Teachers, Jesuites, Priests and Seminaries,
who so affect the outward pomp, as they neglect the
inward power of it? Wilt thou be able to say, Lord, I
lived under the Ministry of such a one, who was more
zealous for the formality of thy worship, than the real-
ty: more zealous for those things that will not endure
the trial of the Lords day of appearance, than for the es-
tance of Religion: Or

3. Canst thou plead that thou livest under a
soul pining dry Nurse, one that did not, or could
not feed us with the sincere milk of thy Word, one
from whom thou never hearst a soul-solid, & soul-
working Sermon all thy life? I appeal to your
Con-

Conscience have you not heard often of your misdeeds
and Gods mercy, and Christs merits? Have you not been
often of the necessity of a holy life? Oh the convictions,
informations, exhortations, perswasions, directions,
have enjoyed and lived under! Hath not thy state
nature been ripped up, and the Anatomy, (not of
Council of Trent) but of Gods Book, been shewed
thee? What shall I say, hath not Hell and Damnation
to all rebellious, and Heaven and Salvation to all
penitent souls, been preached to you?

4. Or canst thou say that thou livedst under a
misguiding guide, as 1. A blind Seer, a blind War-
man, a blind leader of the blind one who knew not his
yens way? Canst thou say thou livedst under such a
figure that is not to be found in Christs Catalogue, an
preacher, as in *Psalm 135, 15, 16, 17. verses*, read
Or 2. if not ignorant, yet one so vicious, that he
led down more with his foul hand, then he built up
his fair tongue? Canst thou say thou livedst under
who by his conversation gave his Doctrine the lye? Wilt
thou be able to plead thus at the great day? or wilt
be able to say

5. That thou hast lived under a soul-unfettering
porizer? what would he not do rather then he would
lose his Living? which made me think Religion to
but a fancy. Wilt thou be able to say at the great
Day, it was my sad lot and portion to live under the
guidance of such a one, who tuned his Fiddle to the tune
of every one? 1, or lastly,

Wilt thou be able to say thou livedst under a
destroying Discountenancer of all purity and holiness
one (perhaps) though no dunce, or drunkard, yet a profane
Scoffer, one that preached holiness out of his Pulpit,
Parish, and House, and the like.

But first of all, we can through grace appeal in

both to the Lord and to your selves, that it hath not been so with you.

3. Consider how inexcusable you will be, if you live and dye in your ignorance, impenitency, and unbelief.

1. Consider, we can in this case appeal both to the Lord and to your selves. 1. To the Lord: We are able with an humble boldness to appeal to him, and say, Lord, thou knowest we have given this people warning, Ezek. 3. 18. Now blessed be the Lord, we can humbly appeal to his Majesty, Oh Lord, thou knowest we have warned the wicked to turn from his wicked way, and the profane from his profaneness, and the superstitious from his superstition, and the schismatical from his schism, and the formal from his formality, and the civil honest man from reling in his morality. Oh blessed be thy name, we have endeavoured to rake off this people from all their sandy, quagmory foundations. Lord, thou knowest our prayers for them. And so

2. To appeal to you: And this was a very great comfort to St. Paul, that he could appeal to the people themselves, as Acts 20. 26, 27. This was a great comfort to him, and blessed be the God of Grace, it is a great comfort to us, that we can take you to record, that we are pure from your blood; we have not ceased to declare all that the Father hath shewn to us; we have not been affrighted by any man, or mens frowns, nor debauched to conceal any part thereof by any man's smiles.

2. Consider how inexcusable you will be, if you live and die in your ignorance, impenitency, and unbelief, Ezek. 3. 10. Observe it, if you miscarry for Eternity, the blood of your souls will not be charged on us; nay, it will be on your own heads; And therefore the Apostle Paul, when he preached Christ to the Jews, and they opposed

opposed and blasphemed, their blood was upon
own heads, as *Mat. 18. 5, 6*. Oh consider it; if
Ministers have been faithful, they are clear, and
and guiltlesse; the Lord will never charge the blood
of souls on them. Consider it therefore; how the
less will you be at the great day, if you live and
in your sins? may not the Lord say of this place,
he did of *Caper-na-um, Mat. 23. 33*, for thou hast
joyed the Ministry of many of my servants; Dar-
est thou of you meet us in the day of Judgement, and
whose Ministry you have lived in an unregenerate
state, and say that you have lived under a soul-
traying, non-resident one; or under a soul-poy-
sing Innovator; or a soul-pining dry Nurse; or
a soul-misguiding guide; or a soul-unsettled Tem-
perizer; or a soul-destroying dis-countenanceer, in
unregenerate estate? The Lord will then make you
know what it was to have a faithful Labourer among
you, as *Ezek. 33. 33*. Then when you shall be con-
vinced in your own conscience, you shall then
you heard all those things, and we cannot say
were unwarned, either in sin or danger; we can
say we were untaught our duty, either to God
Man; we had precept on precept, but wth slight
warning, and exhortation, and direction, there
now are left and undone everlastingly. So much
serve for the first Use.

2. Use of Direction.

The second Use, is a Use of Direction, which will
into many very suitable and practical particulars, where-
to I do beseech you to hearken unto, as the words of a
dying man do commonly take the deepest impression
the surviving hearers. Now this may be, for all that
know, my last words to you in this place, I do
beseech you to hear me. An interruption, a sin-
gle

of my weak worthless pains and labour among you, they
will be for any thing I know from this day; but I reserve
no Resignation from me, or my Reverend Brother,
and therefore what other dissolution of the property and
relation between your Parson and you there may be, as
of that mutual intercourse, I shall not account or call it a
forfeiture of his place, whatever others may call it, let
them call it what they will. Then hearken to my
words, as the words of a dying man, yet not dead but
alive, and perhaps shall not die, but live and declare the
Word of the Lord, and hold forth the Word of the
Lord to you many a time in this place, when ever it plea-
seth God to set open a door for me.

If it be so, *That the Ministers soundness in Doctrine,
and holiness of life and Conversation, do lay a great obli-
gation on a people duly and conscientiously to practice e-
very commanded duty.* Then from this Doctrine I would
suggest and leave with you several words and hints of
counsel: And oh that the Lord God of Heaven would
effectually engrave and set them home on every one of
your hearts!

My first counsel is this, *That when the Lord taketh a-
way such Ministers, whose Doctrine is sound, and whose
lives exemplarily holy, you would then be deeply apprehen-
sive, and deeply sensible, both of the insulting cause, and
also of the meritorious deserving cause thereof.*

1. For the insulting cause: and that is the Lord him-
self, *Isa. 3. 1, 2. Who is it that taketh away from a peo-
ple the natural strength, and the iron staff, the staff of
staffs, saith the Prophet? The Lord, the Lord, the Lord.*
Whoever it be that is the instrument, it is certainly the
Lord himself that is the principal efficient cause of the
judgement on a people; and this will appear, if we
consider.

1. The Lord hath threatened this judgement on a re-
bellious

bellious peoply, *Amos* 8. 11, 12. *I* will bring this judgement on them; A most dreadful spiritual judgement! Gods Word is the spiritual food of our spiritual lives; and therefore as the granting of it is a blessing indeed, so the withholding of it is a judgement indeed. This ireful, dreadful judgement the Lord we see threatens, yea that is not all, the Lord hath not only threatned it, but

2. Inflicted it. As the Lord hath taken away his faithful Messengers and Embassadors.

1. Sometimes by death, out of the world, out of the land of the living. — And thus the Lord took away the Prophet *Enoch*, *Gen* 5. 24. And

2. Sometimes by removal. Thus the Lord took away the Prophet *Jonas* from *Israel*, and sent him to *Nineveh*, as *Jonah* 1. 2. And thus *Paul* and *Sarnabas* went from the *Jews*, and turned to the *Gentiles*, as *Acts* 13. 45.

3. Sometimes by deprivation. A time there was when the good Priests and Levites were forced from their own places and possessions, *2 Chron.* 11. 17.

4. Sometimes by Suspension. Thus a time there was, when it was said to the *Spers*, see not, and to the *Prophets*, prophesie not, *Isai* 30. 9, 10. Thus a time there was when People would have Pastors, but would not endure faithful *Jeremiah*; and a time there was, that there was a Law made, Look ye speak no more in the name of the Lord, *Acts* 18. And a time there was, when *Paul* and *Silvanus* were forbid to preach to the *Gentiles*, as *1 Thes* 2. 15, 16. Thus we see the Lord hath inflicted this dreadful Judgement on a people; and the Lord by divers ways, and methods, and meanes to

3. Consider, The Church and people of the Lord have been very sensible of the Lords hand in this Judgement.

Why, what is the matter? as if they have said; God was wont heretofore to give us signes and tokens he would even work miracles for us; the Lord would send us some Prophets to converse with, and instruct us; we had those that could tell us how long our troubles should last; but now we see no sign, the Lord leaveth us, as it were to the wide world, and it is unreasonable was the Lords Church in this judgement? as ver. 1. of that *Psalm*. This is the first endeavour, We are to be *duely sensible, and deeply apprehensive of the insupportable* cause of such a Judgement; and that is the Lord himself.

2. Of the meritorious Cause; and that is Sin. Say not we, it is long of such or such, but it is long of our selves; we may thank our selves for this, and we appeal to your selves; whether this judgement may not be charged.

1. From the general unfixibleness & untractableness of people under the Ministry of the Word: For this very cause the Lord plagued, and poured his vengeance upon the Ten Tribes, as in 2 *Kings* 17. from ver. 13. to 19. The Lord testified against Israel by all the prophets, and by all the Seers, saying, Turn you from your evil ways; notwithstanding they would not hear. And for this very cause did the Lord afterwards plague all Judah, as *Jer* 29. 17, 18, 19. And for this very reason did the Lord Jesus Christ remove Paul from Jerusalem, because the people were a stiff necked people, and they would not receive Paul's testimony concerning Jesus; as *Acts* 13. 48. Paul had a great desire to stay at Jerusalem, as appeared by his reasoning with the Lord, ver. 39, 40. But what saith the Lord Jesus Christ? ver. 21. Now can England, can London plead not guilty of this heinous provocation, a general unfixibleness, untractableness, under a Conscience-

O

ratisfying

rather than a searching Ministry? Shall the Lord do with such a people, under such a Ministry? Is it not just with God to let them be what they are, that are prophane and superstitious? let them be like Priests? let the blind lead the blind, let the wicked, rebellious Minister, lead a wicked people, that both may perish together everlasting.

2. The unfruitfulness, formality, luke-warmness, declining of Gods own people; and for this the Lord threatens the Church of *Ephesus*, *Rev. 2. 4. 5.* *I have somewhat against thee, thou hast left thy first love;* though not absolutely for nature, yet presently for measure: And can *England*, can *London* plead not guilty of this sad provocation? Now indeed we cannot but observe, and approve of your flocking to the Lords Ordinances, as Doves do to holes of a window; but did you do so some months ago? Oh your voluntary, and fearful distractions, avocations, diversions from the worship and service of God! And is it not just with the Lord to take away that abundance, and choice of spiritual helps a people had, when they approved not of them, yea, when they undervalued, and despised, and abused them? O Lord God help us all to affect our souls, and set our selves low before his all-seeing Majesty for provoking him to do this! and endeavour to be fully apprehensive, and deeply sensible of the infinite cause, and meritorious cause thereof.

2. *Take heed of a prophane delight in loose, lewd, wicked, dissolute Ministers.* And here we will premise two or three things.

1. *Too many people are too ready to cavil at many Ministers without a cause.* The life of our blessed Lord and Saviour, was it not traduced? did not some say he was a friend to Publicans and sinners? *John 8. 12.*

And thus the holy Apostles, when they were persecuted, they went through evil report, as well as good report, 2 Cor. 10. 2. And thus *Ashmoles*; who was traduced for an Adulterer by the *Moians*; and so *Robert* and *Calvin* are represented and reported by the Papists, as if they had been the vilest creatures in the world; The wicked man cavils at, and finds spots, at least do what he can to find spots in the Sun; so some who are not so wicked, do look for an Evangelical perfection in Ministers; and all theirs, their wives, and their children, and their Servants, and their company; how ready are people grossly and uncharitably to censure a Minister for any, yea, the least they discern in him, or his; and is this their virtue? nay, is not their vice and corruption?

2. *It is no breach of the Churches peace, nor argument of a contentious and unquiet spirit in a Minister, to speak freely of vile Ministers and enemies of the Church & peace.* Why, who are they? *John Baptist* tells us, he calls them vipers, a generation of vipers; why, were they not Preachers? *Mat.* 3. 7. and will you say that *John Baptist* was a man of a contentious spirit, of an unquiet spirit? And who were they whom our blessed Saviour calls a generation of vipers? *Mat.* 23. 33. & who were they that our Saviour calls a generation of vipers, and an evil and adulterous generation? were they not Preachers? & it is very observable, both *John Baptist*; & our Saviour did call those Preachers thus, even in the hearing of them who were their ordinary hearers; and do but observe what strange estimate of disgrace *S. Peter* gives them, 1 Pet. 2. 12. to certain Preachers in his time, ver. 14. what strange terms doth the Apostle give those Teachers whose pernicious wayes many would follow, as in ver. 2. of the same; but did not the Scribes & Pharisees (as in *Mat.* 23. 13.)

and did they not preach some good Doctrine,
much that Iesus Christ bids the people hear them,
observe what they said, though not what they
did. *Mat. 23. 1, 2, 3.* Therefore may some say, It
is strange, that Christ should thus disgrace the Scri-
bes and Pharisees; was not this the way to make the
Ministry contemptible?

1st First, It is very clear and undeniable that there
was a generation of pitiful sorry Teachers, *Mat.
23. 13.* Why did not the people enjoy the teach-
ing of the Scribes and Pharisees; yes, they did,
the Scribes and Pharisees were Idol Shepherds, they
knew not how to feed their flock, and therefore
Christ lookt on the people as sheep scattered abroad
for all the Scribes and Pharisees. They did not un-
derstand that there was heart-murder, or heart-
scurvy, untill our blessed Saviour instructed them. To
the Scribes and Pharisees they did but strike at the bug
only, but our Saviour *preached with authority*, and
as the Scribes did. And withall I answer,

2nd Secondly, That beyond all peradventure our ble-
ssed Saviour saw that although the Scribes and Phar-
isees did teach some truths, yet by their life and do-
ctrine they did more mischief then good, and there-
fore the more credit they had among the people, the
more mischief they were like to do; and therefore
from hence our blessed Lord and Saviour calls them
a *generation of vipers*; But I hope you will not count
it an argument of the breach of the Churches peace
to speak vilely of a vile Ministry, It was no more
than *John Baptist* did, and then our Saviour did.

3rd Thirdly, No mans sin deserves so sharply to be re-
proved as the sins of Ministers, because their sins of
others are the chief sins committed in a land; as the
Sanctuary prophaneffe too too often begins. There-
fore when Gods people met in their publick as-
semblies

...of the Lord, if they had more feared the Lord, they would have confessed chiefly of the sins of their Magistrates, and their Ministers. *Nab. 2. 13, 21.* The Jews there bewailed the sins of their Magistrates and Ministers, as the particular cause of their plagues. On the sins of the Teachers, are the Teachers of sin, and therefore no mans sin deserves to be so sharply reprov'd, as the scandalous sins of Ministers. Now if you love your souls, take heed and beware of a prophane delight in lewd, loose, dissolute Ministers. We find the Lord complaining of the wickedness of the Prophets, and of the Priest and People, *Jer. 2. 26.* the People did take a prophane delight in false Prophets, and in polluted Priests; and so likewise in the Prophet *Micah*, chap. 2. ver. 11 the people; although they did oppose the Prophet *Micah*, and other true Prophets, yet they did approve of, and delight in false Prophets, such as were of their own leaven, their own way and mould, such as would flatter them, and promise them wine and strong drink: and are there not many such people in the world, that had rather hear such a Minister, than such as preach close walking with God, and of getting to Heaven under pain of damnation? Will you cry up, and will you prophanelly delight in a Ministry that shall preach Peace, Peace, to all prophane rebellious people, in short, such a one as will poyson you in his Doctrine, or in his example?

Thirdly, take heed and beware of sinful idolizing of godly, faithful, Ministers; the Apostle greets this with much zeal, ardency and fervency of spirit, what is *Pauls* planting, and what is *Apollos* watering, *1 Cor. 3. 5, 6.* as excellent gifts, parts, and graces in these men had, yet they look higher: so it is your

any to look after the plant, and the Lord will
and greatest *Pen* and *Apollo* cannot do it. *Pen*
Pen indeed may plant, but there is no increase
of these plants, but by Christ. And read *Mat. 23*.
God, and he only that can give increase: as *Mat. 23*.
Servant could carry his Masters staffe and lay it on
dead child, but the Child could not be raised, so
unill *Elise* came himself; thus godly faithful Mini-
sters can but lay Gods Message before you, but unill
the Lord set it in the heart, never a dead soul can be
raised from the death of sin, to the life of grace and
holinesse. Remember, godly and faithful Ministers,
although they have the Lords Sword, yet they have
not the Lord Christs Arm; and alas what can the
Lord Christs Sword do without his Arm?

Fourthly, take heed of being leavened with prej-
dice against the Ministry of the word, because of the
misdemeanour or miscarriage of the Minister. Surely
the efficacy of the Word and Sacraments, doth not
depend on the quality of the Minister. It is the word
of the Lord that converts, not the person of the Di-
spenser or Speaker. A seed that is sown in a good
soyl, may, yea will grow and thrive, although per-
haps the Sower had a very dirty hand; as *2 Cor. 3*.
the Apostle tells the *Corinthians*, that they are, *saith*
he, *the Epistle of Christs Ministry by us*; the Hands
Christs, Ministers are but the Pen. Hence it was, that
the Ministry of the Scribes and Pharisees was not to
be rejected, but to be esteemed, so long as they failed
not in the substance thereof; and hence the Apo-
stle rejoyceth that Christ was preached of the false Ap-
ostles, *Phil. 1*. 15, 16, 17, 18. though out of envy
take heed therefore and beware of a total separation
from, dissenting of, and forsaking Church assemblies
and yet I conceive it is a very rare thing for ungodly

verred Ministers to converse with the Lord by the Prophet *Zephaniah*, *Depl.* 1. 1, 2, 3, 4. *Oh saith the Lord, to Jerusalem, that hath said Prophets and such Priests, woe to such a City, to such a Country, to such a Parish: and what saith Christ himself in *Matth.* 15. 14. Let them alone; oft times it falls out so, that it made Archbishop *Abbot* speak in a Lecture of his, and protest, that his heart did even bleed within him, to think of the precious souls of many people who had such Ministers, that if they had not been in the Ministry, they would not have been fit Hogherds & Swine. And yet we must remember not to tie the efficacy of the word and Sacraments to the goodness or badness of a Ministers person.*

Fifthly, take heed and beware of being leavened with prejudice against all Ministers, because of the vileness and monster-like unbecoming carriage of some Ministers. It hath been granted over and over, that some Ministers evil, licentious carriage and conversations are notorious; the Lord knows, too many Ministers have *Esau's* hands with *Jacob's* voice: what then, must this redound to the general disgrace of all Ministers? Because some professors of the Law live lawlesse, must therefore all be censured and condemned for lawlesse livers? Because *Judas* was a Devil, and a Son of perdition, will you therefore say that all the Disciples of Christ were naught? Perhaps you do know some *Sir John*, some blind Seers, some blind Watchmen, who know not Heavens way, some blind Dreams; Or secondly, some that carry themselves insolently, as *Jer.* 20. 1, 2. as *Pashur* did. Or thirdly, some that are too too like that evil servant in the Gospel, as *Luke* 12. 45. Or perhaps you know fourthly, some spoliating *Demussters*, who embrace this present world, and revolt from their principles.

ples and professions, as *3 Tim. 4. 16.* Or perhaps you know fitly, some aspiring and climbing *Dearephus. 2 John 9.* Perhaps you know some such as these we have instanced, what then? is there any profession, it were, but it hath a certain skum? why then in the face of some, who through grace are free from the miscarriages, take heed and beware of being leavened with prejudice against all Ministers, because of the wickedness and miscarriage of some.

Sixthly, Be earnest with the Lord for a godly, faithful Ministry, whose labour and pains among the people the Lord useth to bless. The Lord Jesus Christ is the great Patron of all Livings, as a Reverend man now in Heaven, once said; He can present whom he will to a Parish, and he can restore whom he will to their people, as *Acts 12. 5, 6, 7.* As he did *Peter* out of prison by the peoples prayers. And thus when *Paul* was in prison at *Rome*, observe how he writes to *Philemon*, in *Ver. 22.* of his Epistle. And thus when the Author of the *Hebrews* was restrained from preaching, observe what an Exhortation he useth, *Heb. 13. 18, 19.* Oh pray therefore, pray for godly faithful Ministers, their pains, their labours, the Lord useth to bless among a people; as *Malachy 2. 6* we read that the Lord blessed the labours of *Levi*, so that he was an Instrument in the Lords hand to turn wicked men from their iniquity: and *Verse 5.* Lo it was said of *Barabas*, that by his Ministry much people were added to the Lord, *Acts 13. 24.* And if we would have good faithful Ministers, as we must pray for them, so we must first repent us of our sins, *Jer 3. 14, 15.* Repent we must of our sins, and particularly our contempt of the Ordinances and Worship of God. Secondly, We must prize the Gospel more then we have done, the Gospel loves to come, and to stay where it is welcomed.

Of all the seven Churches of Asia, the Church of Philadelphia was the best; that Church was the Word best; and that Church enjoyed the Word longest. Be earnest with the Lord for godly faithful Ministers, whose pains and labours among the people the Lord wish to bless and prosper.

7. Be earnest with the Lord, that the refining work of a National-Reformation, a City, a Countrey, a Family Reformation, a Personal-Reformation may begin at the refining and purging of Ministers. None will deny, but that there is great need of Reformation; there is none of you but will confesse, that the seed of leaven had need sometimes to be winnowed out from among us, as 2 Chron. 29. 48. *Hezekiah* began at the Priests and Levites, *Hezekiah* began his Reformation at them; and thus at our first Reformation, the Protestants did then affirm, that there could never be any good Reformation, unless they began at the Court of Rome: And it is very observable, that when the Prophet speaks of the Lord Christs coming, as a refining fire, and as Fullers soap, this also is prophesied of refining the Sons of *Levi*, *Malachy* 2. 2. When he shall purifie the Sons of *Levi*, when he shall purge them as gold and silver. As it was in *Judah*, in that good Reign of that good King *Hezekiah*, 2 Chron. 29. 34. The Priests were too few there; And as it was in *Judah* then, whether it be nor so in *England* now, I affirm not, but leave you to judge. But a Ministers soundness in Doctrine, and holiness of life and conversation, should lay a great obligation on a people, duly and conscientiously to practise every command to duty. And this may suffice for the second Doctrine. Come we now to the third Doctrine deducible to be handled from this Text; and that is, this, That in the practice of commanded duties, Gods people may warrantably

and confidently expect much of the gracious presence of the God of peace, even in the worst of times. These things think on, saith the Apostle, Ver. 8. These things do, saith the Apostle in the Text; and what then? the God of peace shall be with you. In the due practice of commanded duties, Gods people may confidently expect much of the gracious presence of the God of peace in the worst of times: Then take counsel from this Doctrine, that you may have the gracious presence of the God of peace with you, and if this pulpit were my death-bed, I should give such counsel as these following to you.

First, Crown the Prince of peace, the Lord Jesus Christ in your hearts and lives: I say, Crown the Prince of peace, the Lord Jesus Christ in your hearts and lives, receive him as your Lord and King, set a Crown on his head here in your hearts and lives, and he will Crown you with peace in this life, and set a Crown of glory, a Crown of immortality on your heads in the life to come. If you have Christ, you have all things, all heavenly graces, all spiritual comforts, all temporal blessings; if you have Christ, God will, God can then give you all things that are good for you, without Christ, you are not, and you can do nothing that is acceptable with God.

Therefore this is my first counsel to you, *Crown the Prince of peace, the Lord Jesus Christ, in your hearts and lives.*

Secondly, Then maintain a constant and conscientious intimate communion with the God of peace. It was good counsel which *E'phas* gave to *Job*, *Job 22:3*. Would you have much of the presence of the God of peace? Oh then frequently fall down, and lye at the foot-stool of the Lords Throne, for grace, and for peace, and when you do so, be not unmindful of us, we have often been your mouths to God, and Gods mouth

to you. And to engage and encourage you herein, con- sider.

First, The Lord Jesus Christ hath promised to be with his poor Ministers always, even to the end of the world, *Mat. 28. ult.* If alwayes, not in the Pulpit only; no, the Lord hath promised to be with his faithfull servants out of the Pulpit as well as in the Pulpit; in the Prison sealing the truth, as well as in the Pulpit preaching the truth: Oh then, will you put this in suit by prayer, that the Lord Christ will be with his poor Ministers to the end of the world. 2. *We shall not fail to pray for you*, *1 Sam. 12. 23.* Our sequestring from our preaching work from you, will give us advantage to lay out more time to fetch sighs from our hearts in praying work for you; and I trust the Lord will give us hearts, so to improve our time for you, as *Samuel* said, so *God forbid we should sin against the Lord in ceasing to pray for you.* As *Peter* did to the people with a promise, as *1 Pet. 5. 10.* And not only for you, but

Secondly, Even for such as have treated us somewhat uncivilly and unkindly, to say no more of them, although the number of them are very inconsiderable; but for such, I trust we shall not forget in our prayers: As *Moses* fell down on his face for the Children of *Israel*, when they treated him very unkindly, and spit in his face, I trust we shall not forget *Moses's* prayer for the people: And so, when they danced before their Idol, *Jeremiah* wept for those in his time, as *Jerem. 13. 17.* And that we shall not forget *Jeremiah*, weeping for you. And I trust likewise, that we shall remember *Stephen*, being on his knees for his Persecutors, joining our his life and prayer together, *Act. 7. 60.* I doubt not but my Reverend Brother, and my self, shall

shall remember *Pauls* willingness, to spend, and to be
both in prayer and preaching for you all. Though the more
abundantly he loved, the lesse he was beloved, 1 *Cor.*
12. 15.

3. Maintain and nourish all tenderneſſes in your
Conſcience all your dayes. Oh go not without, nor
leſſe againſt the dictates of conſcience; reſiſt
againſt the light of it; beware of ſtifling and ſuppreſ-
ſing a warning conſcience, leſt a warning conſcience
proove a gnawing conſcience, and prove a tormenting
conſcience. And conſider, firſt, Remoſſe of Con-
ſcience hath an eye againſt all ſin paſt. Secondly, Ten-
derneſſes of Conſcience, which hath an eye to
ſin to come. Take heed then of all calmneſſe in
heart.

Fourthly, Take heed of Apoſtatizing. *Chryſoſtome*
hath a notable ſaying, namely, *That Miniſters have*
greater trouble, becauſe they neuer find their work as they
leave it, as other workmen doe. Oh in how ſhort a time
doth a poor Miniſter find all his work put out of frame
and order! Did not *Moses* find it ſo? *Exod.* 32. *Moses*
had no ſooner turn'd his back as it were, but the
people were turned out of Gods way of worſhip. And
did not *Paul* find it ſo? *Gal.* 1. 6. The *Galathians* were
quickly removed; *Paul* was but lately gone from them,
and they were quickly apoſtatized. Now this cometh to
paſſe.

First, It is by reaſon of a crafty, ſubtil, deceitful De-
vil; as in the Goſpel we read: *While men ſlept, the Enemy*
came and ſowed tares, *Mat.* 13. 25. And who the
Enemy is, we may ſee in Chriſts expounding the *Parable*
ver. 39.

And Secondly, Partly by reaſon of mens own deceit-
ful hearts, as *Heb.* 3. 12. obſerve it. There is an evil
of unbelief in the beſt: it dwells in the beſt, but it ru-

the wicked: And what is that? and of the hearts of unbelief, in apostatizing, in departing from the living God.

Thirdly, it is partly by Reason of deceitful workers, as the Apostle calls false Apostles. It is partly by reason of such. Then take heed of apostatizing, either from truth of Doctrine, purity of worship, or practice of Conversation.

1. From truth of Doctrine. Be not weary of old truths; take heed and beware of itching after novel Doctrines; take heed and beware of admiring this or that opinion, which, as new lights, drop down from Heaven, but indeed is but as the smoke of the bottomless pit.

2. From purity of Worship also. Let not your zeal be cold, but kindled against every bracelet of the Sinner's Whore. How often doth the Apostle call the people adulterers and adulteresses, because they apostatize from the Word and Worship of God.

3. In practice and Conversation. Prize the Gospel, love it, and live accordingly to it: With constancy look on every motion of thy soul, and every action of thy life, as a step to life, or a step to death, or a step to Hell, or a step to Heaven, or a step to Hell; *Heb. 10. 38.* To close this Counsel, the Author of the *Hebrews* bringeth in the Lord, protesting against apostatizing. If any man draw back from Gospel-principle, and Gospel-worship, or from Gospel-conversation, saith the Lord, *If any man draw back, thus, my Soul shall have no pleasure in him.* Fearful then at this, thou Apostatizer, whoever thou art, wherever thou sittest or standest, *My Soul shall have no pleasure in thee.* I loath and abominate that person, saith the Lord.

4. All of you then study peace, and particularly you who do unfeignably let your hearts and faces towards Heaven.

Heaven, study peace, and follow after it; then
run from you, pursue after it. You profess
selves to be them that are truly fearing God,
truly honouring the King, and truly loving one
another. Oh then seek peace.

You who do unfeignedly for your hearts and
towards Heaven, study peace always, and decline
dividing principles and practices among you,
that you may not either breed or feed circumstantial
differences, or substantial divisions; consider, God
the God of Peace; our Saviour is the Prince of Peace;
our Comforter is the Comforter of Peace; our Cal-
ling is the Calling of Peace; our Way is the Way
of Peace. Oh that we may so live in Peace, that the God
of Love and Peace may dwell with us; and that the
God of Peace may live with us here, that we may live
with the God of Peace hereafter.

*Mr. Bull of Newington-Green;
His Farewell Sermon in the Forenoon.*

*John 14. 16. And I will send the Father, and he
will give you another Comforter, that he may abide
with you for ever.*

THe Observation that I commended to you
of these words, was this,
*It is the great work for which the Spirit
Christ is given by God, to comfort the hearts of
people.*

You may remember that I have said, and repeat
so much to you; and have shew'd you that the spi-
ritual comfort is, that the Spirit of Christ works in the
hearts of his Disciples. I gave you in this Description.

It is that inward, spiritual satisfaction, that the
heart of a gracious person finds in, and through Je-
sus Christ, in all the various dispensations of God to-
wards him, whereby he is enabled to go on in chari-
table in the way that God would have him, whether
it be by a way of doing, or of suffering. And herein
I shew'd,

1. The nature of the spiritual satisfaction.
2. The Author of it, It is God by his Spirit.
3. The Object of it, God through Jesus Christ.
4. The proper Subject of this inward spiritual
comfort, the people of God.
5. And lastly, The effects of the spiritual comfort;
it is to strengthen the heart, both to do and suffer.

I came the last time, to shew you how the Spirit of
God doth this,

1. He doth it as an enlightening Spirit, by shewing
where comfort is to be had, by opening the eyes of
the understanding, as he did *Hagar* bodily eyes, to
see the Well of water.

2. He doth it as a quickning Spirit, bringing the
soul into that capacity to take in the comfort; for
what comfort can a dead man receive? A Cordial and
a Puddle is all one to a dead man.

3. He works this inward spiritual satisfaction, by
discovering the truth of this vial of discipline in the soul;
for a man may have a principle of Grace and spiritual
life in him, and not know it, that though he has the
spiritual comfort, yet it is all one as if he had none.

Now this is the great Question that is debated in the
heart of a Child of God, Whether he be ignorant of

been sealed, whether he hath grace in his soul, or grace that will qualifie him for glory? and if he were satisfied as to this, he would not be a moment without comfort: But he is afraid that he is dead in sin, that is a stranger to the life of Grace; hence ariseth all spiritual troubles, now the Spirit of God comes and resolves the case, comes into the soul by his blessed Reflections, and fills our souls with comfort: Now we have received not the spirit of the world, but the Spirit which is of God.

4. The Spirit of God is a comforting Spirit, and openeth the vein of godly sorrow in the soul: Thus this is the next way to spiritual comfort, when a man can once spiritually mourn for sin, *Matth. 5. 4. Blessed are they that mourn, for they shall be comforted*; Godly sorrow opens the vein, and lets out the matter that hinders comfort, and causeth inward trouble in the soul. A gracious man takes a great delight in godly sorrow: Oh, its a matter of marvellous comfort, to a Child of God, when he can kindly mourn for his sins.

5. The Spirit of God comforts the soul as he is mortifying Spirit. Thus he takes away that that is the ground and matter of Believers trouble, mortifying out in that is the cause of his sorrow; pride, unbelief, inordinate love to the world.

6. The Spirit of God works comfort in the hearts of his people, by setting their own spirit to seek for comfort in Gods own wayes.

The last thing I did for the Explication of the Principle, was to add some Propositions, and they were as these.

1. *Many a gracious heart, that hath fellowship with the Spirit of God in his sanctifying work, may find none in his comforting work.* The Spirit

estate where it doth not fade. A child of God hath a full assurance of salvation; when he doth not feel the power of his sin, as *Isa. 51. 3.* *O You shall find those that seek the Lord, and shall have the comforts of the Holy Ghost; yet walked in darkness.*

2. Even those gracious souls, that have the fellowship of the comforting Spirit to day; may want it to morrow. This is not daily bread, while the Saints are on this side Heaven. Of the Solstice of a Christians comfort doth not last all the day long; they are not feasted with this every day; they have the night as well as the day; there is a night as well as a day in the heart of a gracious soul; as it is in nature, in the common course of nature, the Sun may shine to day, but it may be clouded to morrow. Thus it was with that holy man, *Psal. 30. 7.* *Lord, by thy favour thou hast made my mourning still stand strong, thou didst hide thy face and I was troubled.* And God doth this in infinite wisdom, to put a difference between Earth and Heaven, this valley of tears, and that state of glory, that so the hearts of Gods people may be kept in a frame of longing after the state of Heaven; God will have his people be groaning here, that his people may grow after that condition when all sorrowing and sighing shall flee away. God reserves perfect comfort to be the reward of perfect holiness; while our graces are imperfect, we must make account that our comfort will be solon; Tears will be never wiped from our eyes, til sin be quite taken out of our hearts.

3. Those that have had this spiritual comfort in a former state, they may lose not only the impression of the Spirit's comforts; but they may feel impressions of Gods anger. Heman complained, that the wrath of God did hang upon him, and that the sentence of God had cut him off. A gracious heart hath not perfect consolation, though he hath not present sensible comfort.

A child of God hath alwayes that, that if he did feel he could not be without comfort; the Promises are his portion, he hath the first fruits of the Spirit, and right to eternal life.

A child of God shall always have so much to keep his
hopes and affections upon God; a child of God, in the worst
condition, though he doth not see enough to make
rejoyce in God, yet he sees enough to make him trust
God; though he walk in darkness, and see no light, yet
trusts in God. Job says *Though the Lord slay him, yet
would trust in him.* David was in great trouble, while
was in that disquiet expostulation, *Why art thou cast
O my soul? and why art thou disquieted within me? trust
in God.*

5 Those that have inward comforts from the Spirit,
at the same time have little comfort from Gods outward dis-
tressions. It may be dark without, when it is light within;
while Stephen sees nothing but blood here below, he sees
Heaven above. And Christ tells his Disciples, *In the
world they should have tribulation, but in him they should have
peace.*

6 And lastly, *Though this be one great work of the Spirit
of God to comfort the hearts of Christs Disciples; yet there are
some special seasons wherein the Spirit of God gives out this com-
fort.* There are seasons of sadness, there is a season of hap-
piness, & there is need of it: *There is a time to weep, and a time
to laugh, and a time to mourn, and a time to dance.* I shewed
you some of the Seasons.

7 One special Season of the Spirit's comforting, the re-
newed soul, is presently upon the souls first saluation. After
the Spirit is become a Spirit of Adoption, presently it be-
comes a Spirit of Consolation; after the Spirit hath come
to the Soul, in the Law, it then nextly appears a Spirit
in the Gospel.

8 Another season when the Spirit gives out this comfort
is just before the Lord layes upon his people any great afflic-
tion. When was it that Christ was transfigured, and his face
as the Sun? it was immediately before his bloody
passion. Christ was first taken into the Mount, before
was up-lifted upon the Crosse. When was the voice
heard, *This is my beloved Son, in whom I am well pleased.*

all before he was led into Jerusalem. When was this? lifted up into the air, and before Satan was sent to buffet him. Thus, before his people something before-hand to support their faith, that they may not faint; the Disciples were full of comfort, Acts 5. 41. and when was this? immediately just before they were carried before the Council, and whipped and down like Vagabonds & Rogues, for Preaching the Gospel.

2. Another Season when the Spirit gives out this Comfort, is in the time of suffering. God comes in the nick of time, especially, if a man suffers for righteousness sake. If his suffering be upon the account of Christ, he seldom fails to send the Comforter for the relieving of his spirit, 1 Pet. 4. 13. *But joyce, in as much as ye are partakers of Christs sufferings, that when his glory shall be revealed, ye may be glad with exceeding joy.*

Bodily confinement, And inward freight are the time of the Souls greatest enlargement. John had his Vision in the Isle of Patmos. When a child of God is brought to a piece of bread, then is the season for God to feed him with heavenly Manna. Jacob had glorious Visions, when he was flying from the wrath of his Brother, when he had nothing but a heap of stones for his Pillow. It was in the wilderness that God speaks to his Church. Thus I told you of Mr. Glover, a Prisoner, who found no comfort in the nick of his imprisonment, but when he was going to the stake, he cried out, *He is come, he is come,* meaning the Spirit, the Comforter.

4. Another Season of Comfort is, after some special exercise of Grace, godly sorrow for sin, fresh abings in the pardon of sin, and new engagements, and Resolutions, and Promises of more close walking with God; after declining from him.

5. Another Season of Comfort is, After some great Trials and afflictions. Light is then most pleasant, when we have come out of a dark place after Thunder, comes Lightning, after a storm, comes a calm: God led his people out

into the Wilderness, and then into the Land of Canaan;
it sheweth Gods Dispositions towards his people,
great Afflictions go before their greatest deliverance,
and therefore let not the Saints of God despair when
they are in the lowest, when they walk in darkness, and
in light, yet let them trust in the Lord.

6 Another Season of Comfort is, When men
conscientiously diligence in their particular Callings,
they walk with God. To this I gave you an instance
in the Shepherds; they were faithful and diligent in their
callings, they were watching over their flocks by night,
and then the Angel comes and tells them *For you is born this
day in the City of David a Saviour, which is Christ the Lord.*
Luk. 2, 11. A company of poor Shepherds keeping of
Sheep, God appears unto them, and manifesteth his com-
forting presence, when the Scribes and Pharisees, not un-
derstanding all their long prayers, and their strict Rites and
Ceremonies, hear not a word of him.

7 Another Season of Comfort is, When we are
preparing for, or in the spiritual act of some duty. When
grace is exercised to prepare the heart to pray, and con-
fession upon such an Ordinance, then oftentimes the
Spirit of God is with them, to let poor souls in their con-
fessions find acceptance with God. *Hannah* had been praying
to God, but what melody did she find in her heart? What
Mary sate at Christs feet, how doth Christ fill her heart
with comfort, sealing up her salvation to her? I now come
to close with some application.

Use of Information.
Use. If it be the work of the Spirit of God to comfort the
of Christs Disciples, then by way of Information I say
this, That a poor soul is very hardly settled and satisfied
of comfort. Sure it is a hard matter to comfort a poor
when one of the persons of the blessed Trinity must be
employed on purpose to do it. This is an Office becom-
the Holy Ghost; when he is to be the Father, the Son,
of the Holy Ghost. This sure is a hard matter, to

the wounded soul, when the soul is in the bondage. Oh! the heargings, the fearings, the doubts, the objections, that a poor soul makes, when he has no peace and comfort; now he begins to have comfort, then it doubts again; now he believeth, and then doubts; but again he is afraid; there is a good deal of such comfort upon a poor soul, 2 Cor. 13. 21, 22. When a heap of words are there together, and it is all little enough to comfort a poor soul. Now by that still strength which you in Christ, and hath wrought us, in God, and hath also, hath done, and given the earnest of the Spirit in our hearts; it is not without much tugging and drawing that the soul is first brought to believe; and then when it doth believe, it is a hard thing to persuade it that it doth believe. There is a strange kind of squeamishness upon the hearts ofethings that there is no room left to be taken that doth belong to him. Luther says, It is a harder thing to comfort a troubled Conscience, than to raise the dead. Surely it must be as hard, when nothing but the Comforter, must do it.

The soul is hardly convinced, but all the glad tidings of the Gospel, are golden streams, and all the Promises are pleasant Fancies, without any Reality; but that these things should belong to him, this he cannot believe, for want of faith. So that the Spirit of God is fain to come and end the controversy, before the soul will be satisfied.

If it be the work of the Spirit of God, to comfort the hearts of his people: then all the comfort of Christians and careless souls is nothing worthy; there is no room left, for they are not the Disciples of Christ, which are the proper subjects of this comfort; they will not hearken to Christ, nor learn of Christ, but they cast behind them their yoke, and break his bands, a sudden.

Those that do not learn Christs precepts, and follow Christs Canons, and obey Christs Commandments, are none of Christs Disciples; and to be sure, they have not the love of Christ, which is the Efficient in this comfort, and will

the root thereof cannot be the fruit; for the inward peace is
the fruit of the spirit. And therefore what comfort we
have, it is either a sinful comfort, which to be sure will
be in sorrow, or else at best it is but a carnal comfort, which
will soon vanish like the crackling of thorns under a foot.
*There is no peace, saith God, to the wicked; there is no peace
with God as long as you are at peace with sin.*

13. Here they are stumbled with theiddle, that the pe-
ple of God should be sorrowing, yet always rejoycing.
sorrowing, yet always rejoycing. the carnal world think this to
be a contradiction; though they be troubled without, yet
they have peace within; though they have matter of sorrow
in respect of outward affliction; yet they have fellowship
with the holy Ghost the Comforter, which gives peace in
affliction; joy in sorrow; light in darkness; which fills them
with joy unspeakable, and full of glory.

Secondly; If the holy Ghost be the only Comforter of
the hearts of Gods people; then let me exhort every one of
you to labour for an interest in this Comforter. Friends,
I beseech you be restless till you have got some evidence of
the Comforter in your souls by the inhabitation of the
Spirit in your hearts; without you have an interest in Christ
there is no comfort; no true comfort to be expected; no com-
fort in prosperity, no comfort in adversity, no comfort in
life, nor in death, no peace with your consciences. Men may
make a shift to keep themselves at quiet for the present, by
lulling conscience, they may have a kind of peace from a false
principle: Ah, but what wil you do when storms arise? what
wil you do when death & affliction comes? *Jonas* lay quietly
asleep till the storm came: O my Friends, we must shortly be
dying, the Lord knows how soon; O what wil you do for com-
fort in a dying hour? all other comforts may forsake you
before that time you may meet with sorrow & heavy afflic-
tions, so that all your friends in the world wil not do you
good; your friends may fail, your hearts may fail, & there be
no comfort: but the comfort of the Holy Ghost will do you
good; the time may come, that all your friends may

miserable condition when God comes to visit the soul to set sin home upon this conscience, as sin hath done, then what will you do? We are all guilty of sins of omission and sins of commission; when these come to be charged upon the soul, what will you then do? Then no pleasure or comfort will stick, but those of the Spirit laying on, until the Spirit seal up the pardon of sin, the love of God to the soul, nothing will be quiet and comfort the soul; however men may be merry for a time, yet there is a time of sorrow that will come, when they shall reflect upon their ways, when they shall see nothing but sin behind them, and terrors before them: Oh! what amazement will come upon their souls! they have no interest in God, in Christ, they have no interest in the Promises: there is nothing that will comfort you, unless you have an interest in the Spirit.

But then, what shall I do, that I may get this comforting Spirit into my Soul?

First, *Thirst earnestly after it.* The promise is made to those that thirst after it, *Isa. 44. 3.* Thirst after him in his counsels, in his humblings, in his sanctifying mercy. Oh let the desire and longing of thy soul run out this way; no matter for an Estate, no matter for friends and outward comforts if thou hast the Spirit of God, thou hast that is precious to all outward comforts.

Secondly, *Pray earnestly for the Spirit.* You are not so willing to give your children what they want, as God is to give his Spirit to them that ask it. Cry mightily, *Lord give me thy Spirit:* and cry to the Spirit, and say as *Isaac* to *Jacob*, *Come in*, so pray the Spirit so come into my Soul.

Thirdly, If you would have this Comforter to come and abide with you, *You must resolve to become Christs Disciple.* It is only for such that Christ prays that God would send the Comforter: you must hearken and obey him, and follow him wheresoever he goeth. You know the terms upon which you must be Christs Disciple, *Matth. 16. 24.* *He must deny himself, and take up his Cross, and daily follow Christ.* There is two selfs in a man, the selfs, and they must be denied: but, how can you deny

two must be denied if you intend to be Christs Disciples.

1. *A mans righteousness self.* If any thing that we are, or we have, or can do, from our works or duties, any thing of our own, all must be denied in point of Justification.

2. *Sinful self.* A mans corruptions must be denied; pride, passion, and love to the world.

3. *Natural self.* Friends, Estates, Relations, Credit, and Honor, and outward comforts, these may be denied; you may be called to part with them; but if they come in competition with Christ, they must be denied.

2. You must take up the Cross of Christ, rather then forsake his honour, or disobey his commands. You must resolve to follow Christ wheresoever he shall lead you, either in a way of active or passive obedience; you must take up Christs load, you must undergo his burden.

Now Christians, are you resolved upon this? now sit down and consider what it will cost you to be Christians; and if you would have the best, you must be contented with the worst; and if you are resolved upon this, then you are the true Disciples of Christ, and you are under the promise of his comfort, and Christ is praying the Father to send you another Comforter, who shall abide with you for ever.

The second use of Exhortation.

2. *Use,* Is of Exhortation, wherein I shall apply my self to the true Disciples of Christ, those that have had communion with Christ in his sanctifying presence; labour after communion with him in his comforting presence. To all others that are without the Spirit of God, I may say, as Jehu to Jehoram, *What hast thou to do with these things?*

Labour to be convinced of the need and want of Christ; but such as have been partakers of the Spirit of Christ as a sanctifying Spirit, labour after communion with him as a comforting Spirit; and to this end I shall stir you up to three things.

1. By way of Motive.

2. By way of Comfort.

First, By way of Motive. Though you have some

any, it is but little in comparison of what you may have, and in comparison of what you may stand in need of, though a Saint would not change the saddest hour of his life for the sweetest hour in his former condition. If the Saints of God did enjoy the comforts that they might, oh what blessed lives might they live! but they are so full of trouble, as if there were no holy Ghost the Comforter. The people of God are oftentimes troubled without a cause; as that holy man, *Why art thou cast down oh my soul?* He could not render a true account of his trouble; he was sad, but he could not tell why or wherefore.

2 When there is cause, they are apt to be troubled without measure. In those cases, where it is a sin not to be troubled at all, the people of God are apt to be troubled overmuch, as the Israelites in their bondage in Egypt. It were a sin for them not to be troubled; but they were so full of troubles that they could not hearken to *Moses* and *Aaron*, and so the Disciples in the Text, it were a sin for them not to be troubled for the absence of Christ's body; but so to be troubled, as if God could not comfort them without him; this was their weakness. And to come to our case, it were a sin to slight this Dispensation of God that is coming upon us, if we should not be troubled for the loss of the Ministers of Jesus Christ; but to mourn before God under the sense of this Dispensation, to mourn so much as to think that when these are gone, all is gone, to be so much troubled as not to hearken to the words of the Text, *That we have a Comforter*. I remember an admirable expression of a child to his mother when his father was dead, to shew *The eye of the month of Babes and Sucklings God can manifest his grace*. *Why Mother* (says the child) *though my Father be dead, yet God is alive*. May I not say so to you? Though your Ministers be as it were naturally dead, yet is not God alive? is not the Spirit of God alive? Though you have some comfort; yet you have little in comparison of what you may have, if you seek for it.

3 Study the excellent nature of the comfort, how little

Soever a man hath of this spiritual comfort, he will love his condition, be it what it will be. When a man hath communion with the Spirit of God, he hath comfort in all conditions; then, though a mans condition be never so bad, yet it is very good, *Hab. 2. 17.* Though the Fig-tree shall not blossome, though the fruit be not in the Vines, the Labour of the Olive shall cease, and the fields shall yield no meat; the flock shall be cut off from the Fold, and there shall be no Herd in the stall; yet will I rejoyce in the Lord, I will joy in the God of my salvation. He can fetch hope, and ground his faith upon the Promises, though the Providences and Dispensations of God be never so mysterious; the comfort of the Spirit doth make up the want of all other comforts; the comforts of Ordinance are sweet comforts, Sermons comforts are sweet comforts, Sacraments comforts are sweet comforts; Ah, but the comfort of the Spirit can supply the want of all these: all outward crosses do not hinder these inward comforts; a man that hath these comforts, may have a feast with bread and water; a little of this comfort is able to sweeten a whole Ocean of sorrow: *In the multitude of the thoughts within me, thy comforts delight my soul, Psal. 94. 19.* So that when the hearts of Gods people are filled with sad thoughts, what will become of themselves, What will become of their Families, what will become of the Church of God, what will become of the Ministry of the Gospel, and of the Ordinances of Christ? they are full of sad fears, and distracting thoughts when they have a multitude of thoughts, in the midst of all, these spiritual comforts can comfort and refresh the soul: Oh labour after a greater share of this comfort.

God hath cast us upon sad times, wherein we shall have need of more than ordinary comfort: we are like to have troubles without; if we have not peace within, it will be very sad; we are like to lose much of Christ bodily presence, I mean in his Ordinances; many of those Messengers that represent the person of Christ, and stand in his stead; if we should not enjoy the other Comforts, we

whatsoever would be done, if we have darkness without, and darkness within, how sad will that darkness be.

3. Labour to get more communion from the Spirit of God. This will raise and sublimate your natural comforts, and turn them into spiritual comforts. A man never relisheth these outward comforts, till he come to taste the ravishment and sweetness of the holy Ghost; till he taste the love of God; these give them a higher lustre than the moon of the world; though they enjoy much comfort, yet they do not enjoy half that a Child of God doth; the little that the righteous hath, is better than the great revenues of the wicked; to a Child of God a Dinner of green herbs is more savory and pleasant to him, than the stalled Oxe, because a Child of God hath better sauce with it.

Worldly men they smell to their flowers; it is only the godly man that sucks out the honey; that all things are given to him in love, out of this he sucks comfort. A generous beast fees all these outward comforts; that they are purchased with the blood of Christ, and therefore these should do him good, and he may take comfort that he hopes for what he hath not, as well as for what he may have; and he may take comfort in his condition, be it what it will; he fees all is for his good; such a one believeth what he feels not: So he believeth Gods wayes are wayes of truth, though some more sweet, and some more bitter.

Labour after communion with the Spirit in his comforting work is another. This is the best preservative against all intanglements of sin whatsoever: It is a great house of temptation, and if our comforts do not lie above the world, we shall be greatly entangled by the world. If a man eat sweet meats, he cannot relish ordinary food; so while these sweet comforts lie upon the soul, he cannot relish these ordinary things in the world: What do ye tempt me with these things? sayes a Child of God: What are these to the comforts of the Holy Ghost? The heart of man will seek comfort one way or another, and if he hath it not from the Spirit of God, he will seek it some other way.

not comfort from the Spirit of God, he will seek sparks of his own kindling; rather than they will sit in darkness without comfort; they will light their candle at the Devils fire. And as he delivereth from temptation on the right, so he delivereth from temptation on the left hand: he that is filled with the comforts of the holy Ghost, what are sufferings to such a man? He hath that within him that will carry him through all danger; here is that comfort, and that life by Christ, which may ease us in our greatest crosses; this will make a child of God speak of the sufferings of this World as a light matter. Our light affliction, which is but for a moment, shall work out for us a far more exceeding and eternal weight of glory: they took joyfully the spoiling of their goods, because in heaven they had a better, and more enduring substance, *Heb. 11. 35*. Some were tortured, receiving no deliverance, because in heaven they had a better substance. Oh, if you would be kept from the snares of the world, let your comforts be above the power and danger of temptation from any thing here below.

3 By way of Direction. How shall we have communion, and act Faith upon the holy Ghost as our Comforter? The holy Ghost is designed and appointed by God the Father to this Office. Now you know none love to be slighted in their office; and if we do not act Faith upon the holy Ghost, we slight his Office; therefore we should have recourse to him in a way of believing: As we should act Faith upon Christ for the pardon of sin, so we should act Faith upon the holy Ghost for a sense of that pardon.

2 Go often to Jesus Christ, and beg him, and beseech him to intreat the Father for you. Go to God the Father in the name of Christ, and beg it upon the account of Christs prayer and intercession, that he would send the Comforter, and you have good argument to enforce the Petition, the very same as the Disciples, *That Christ would*, when he was away, *pray the Father, and he should send you another Comforter*. Christ tells them, that some there were that would kill

and in so doing, thank they all God good service; therefore Christ in compassion to them, in the state that he left them in, *prayer the Father that he would send the Comforter*. So now we must go to God; those Ministers that were wont to comfort us, are now to be taken from us; our *Barabars*, Sons of consolation, their mouths are to be stopped, though Ordinances are now to be dammed up, the houses of God made places of defilement; our Teachers are removed into corners, our troubles increase, and we have none to tell us how long; the light of our eyes, the comfort of our hearts, in respect of the outward means, are going from us; whether shall we go? we want bread for our souls, we want cordials for our hearts, blessed Saviour pity us; and since thou wilt not come to us in thy own presence, as thy Ambassadors do, come to us by thy Spirit, do now in heaven as thou didst on earth, *pray the Father for us*; do not leave us as so many Orphans, without father or mother, but send thy Spirit to refresh our souls: see how we are hated and troubled, and we must suffer these things now, *Let us have thy Spirit*.

3 If you would have communion with the Spirit of Christ in his comforting work, *Take heed that you do not lay up your comforts in the treasure*. This is for to seek for the living among the dead; those that rejoyce in the creature, rejoyce in a thing of nought; and you that have an interest in God, God will not take it well at your hands to seek it any where else, no, not in Ordinances, though God would have you to seek comfort in Ordinances, yet he would not have you to seek comfort from Ordinances.

4 Sit down, and be much in duty, *Psal. 63. 5, 6. My soul shall be satisfied as with marrow and fatness, my mouth shall praise thee with joyfull lips, when I remember thee upon my bed, and meditate on thee in the night watches*. If you look at the beginning of the Psalm, you shall find this Psalm was penned when David was deprived of the Ordinances of God. Many a man complains that he lives uncomfortably; no wonder when he little thinks on Christ.

5 Be much in the exercise of grace; *Then they walked in*

the fear of the Lord, when they walked in the comfort of the Holy Ghost.

6. Take heed of quenching and grieving the Spirit your Comforter, by neglecting his motions, or by acting any thing against the mind of the Spirit: Do not sin against him as your enlightening Spirit; that will hinder him as your Comforter.

Clothe with a word of Comfort to the people of God. It is one of the great works of the Spirit of God, here is matter of great comfort to those that stick close to Jesus Christ.

1. Sure your comforts will be satisfying Comforts, sufficient, because they are comforts of the Spirit working. The Lord Jesus hath promised to make up the want of his bodily presence, by sending his Spirit: He was now going from them, and tells them, *That he could not stay*; and this was sad newes to the Disciples, who were ready to break their hearts; and the best comfort that he could afford them was to tell them, *That he would send the Comforter*. If Christ can comfort his people in the absence of himself, surely he can comfort them in the want of all other comforts, that relate either to soul or body, and so in the want of mercies, in the want of outward Ordinances, he can comfort the soul. It is the Spirit of God that can comfort in the use of these; and, if he will, he can do it in the want of them; he can comfort us in the wilderness where no water is; when he doth deny the meane, he can comfort us without; where he denies the stream, he can make us drink out at the Fountain.

7. And Lastly, The people of God find hereby, that their comforts are abiding. Your liberty, your friends, all Ordinances and Ministers may be taken from you; your Ministers may be banish'd, your Ministers may be imprison'd; but here is a Comforter that abides for ever. And though they may keep your Ministers out of the Pulpit, yet they shall not take the Comforter out of your hearts: So that when I shall not Preach any more to you, I shall Pray the Father, *that he would send you another Comforter that he may abide with you for ever.*

Mr. Ball of Newington Green,
His Farewel Sermon in the afternoon.

Acts 20. 32.

And now Brethren, I commend you to God, and to the word of his Grace, who is able to build you up, and to give you an inheritance among them that are sanctified.

THE words are part of S. Pauls Farewel-Sermon, or discourse to the Elders of the Church of Ephesus, one of those famous seven Churches of Asia, that we read of in the book of the Revelations. It is not to be doubted, as Calaneo doth Comment upon the place, that though the Apostle speaks immediately to the Elders, yet he doth comprehend the whole Church in the Speech.

Our holy Apostle had been a long time with the Church preaching among them, taking pains with them, both in publick and private, as you may see in the 20. verse, and declares to them the whole Counsell of God, *verse 27.* and now being called away, taken off by divine Providence, by the will of his Master, the last and best office that he thought he could do for them, was to commit them to the care of God, and to leave them in his arms, and to recommend them to his Grace.

It would be more then the time would permit, to look over the whole Apostles Sermon, which is partly Narrative, and partly Consolatory: Narrative, to put them in mind in what manner he had preached to them, from *verse 17.* to *verse 27.* And its partly Consolatory, from the 27. to the text, wherein the Apostle could hold no longer, but the text constrains him, and makes him to break forth into the poetical wish, or rather prayer, *And now Brethren, I commend you to his grace.* As if he had said, I am just now going from you, not knowing that I shall see your face any more,

now I am a dying man, as to my conversing with you no more; now I am departing, this is the best Legacie I can bequeath unto, *To commend you to God, and to his grace.* And he speaks to persons as standing in the same relation with God and Christ, and having the same Father, and the same elder Brother: As if he should have said, you are as dear to me as my own flesh, as if you were my brethren by consanguinity, and it is my sorrow that I must leave you; but as it is my greatest grief to part with you, yet I must leave you; and this is the comfort, that I shall leave you in his hands; I do not leave you to the wide world, I do not leave you as Orphans without a Father, as Sheep without a Shepherd, but *I commend you to God, and to his grace.*

O happy word! Though I must leave you, yet I trust God, who is able, will keep you; as God is present everywhere by his Essence, so by his gracious presence more especially God is present with his people: I commit you, I commend you to God, I commit you to his care, to his keeping, so the word signifies, so *Ravanelus* interprets the words, I trust you with God, I leave you as a *depositum* in Gods hands, as a dying man leaves his children in a friends hands to look after them, as Christ did his Mother in *Johans* hands; so the Apostle leaves the *Ephesians* in the hands of God, and in the word of his grace; that is, the Gospel that he had declared to them. The Word of God in Scripture is often called his grace, *2 Cor. 6. Eph. 3. 5.* because it is a declaration of the free grace of God to poor souls, and because it is the Spirit's instrument to work grace in the hearts of men.

This is remarkable, that after the Apostle had recommended them to God, he adds one word, *of his grace*: he doth not think it enough to mention recommending them to God, but to the word of his grace. The expression is not for *Euphonia gratia*, it is no Tautologie, it is not for more then needs, but to shew how needful, and how necessary the word of Gods grace is, as well to the builders

for the converting of poore sinners; and though God
 can build up a Saint immediately; yet ordinarily he doth it
 not but through the word of his grace, which is able to build
 you. *Beza* and *Calvin* refer this Clause to God, answering to
 that of the Apostle. *2 Cor. 9. 18. God is able to cause all grace to*
abound in you. But *Erasmus* refers this word to the words of
 Gods grace, which is able to build you up. And this construction
 is favoured by those two places of Scripture, and may very
 well be meant both in *2 Tim. 3. 15.* and *1 Jam. 1. 21.* both which
 places attribute to the Word of God, as this doth; and in
 the second place, *Receive with meeknesse the ingrafted word,*
which is able to save your souls. So that both these words may
 be referred to this Clause, *The Word of God,* and *The Word of*
his grace; to God as the Principle, and to the word of his
 grace as the instrumental cause to build them up; as much
 as if he had said, *I commend you to the grace of God, which is able*
to build you up. The Apostle tells them, that he left them to
 such a God, as through the Gospel was sufficient to build them
 up, till he brought them to the full fruition of the Saints li-
 ght. The Apostle commends this to his Church, that were
 ready to weep, and say at his departure, *On Paul, God hath*
made thee a happy instrument of laying a good foundation
among us, of doing a great deal of good to our soules; and we
may blesse God that we ever saw thy face; but now, alas!
thou art going from us, we are afraid all thy paine will come
to nothing; we should hope that if God had pleased to con-
tinue thee amongst us, then we should have been built up;
and surely, if God had intended good to us, and brought us
to Heaven at last, he would not have taken thee from us. No,
 sayes the Apostle, be not discouraged, though I leave you,
 yet I commit you to God, and to the word of his grace. Yet he
 here, it is God alone that must build you up; I am but a
 poor weak instrument in the hand of God, and when I am
 gone, God can build you up by some mean or other, and
 carry you over, or thorow all oppositions, temptations and
 discouragements, till he hath fitted you for himself, and
 given you an inheritance amongst them that are sanctified.

Thus you have the words explained in that familiar
raphrase; and being thus opened, you may take notice
that

The words hold forth the special care of this blessed Ap-
ple of Jesus Christ, though he must leave them, yet he takes
care to leave them in safe hands, that was able to give
good account of them: You have the Apostle making
deed of trust for the sequestration of the Saints at Ephesus af-
ter his departure; or if you will, you have the Apostles last
Will and Testament.

1 You have the Person making over this trust, St. Paul.

2 You have the Trust it self, and those were the Saints
of Ephesus.

3 You have the Trustees, those to whom this trust is
committed; and they are two fold. 1 To God, 2 To the
Word of his grace. 3 Here is the time of making this Test-
ament, *now I am leaving of you.* 4 Here is the commendation of the
Trustee, from the power and ability of him to manage the
trust, and this is expressed in two particulars.

1 He is able to build you up; and then

2 To give you an inheritance: as if he should have said,
I will leave you with such who are able to build you up. I
might raise a multitude of observations from the words
as first of all,

Doct. 1. *Thus it should be the care of a faithful Minister,
when he is by the providence of God taken from a people, to recom-
mend them to God, and to the word of his grace.*

2 As it is the duty of a faithful Minister to do it, so it is
his comfort that he may do it, that he may leave his people
in the hand of God, who is able to build them up in grace.

3 It may be the comfort of any Church of Christ, that
when they are deprived of faithful Ministers, that yet they
are left in the hands of God.

4 Though God can by his infinite power perfect grace
and bring men to heaven without the use of means, yet we
have no ground or warrant to expect one or other, but
through the Word of Gods grace.

5. And lastly, Though there be a glorious inheritance purchased and prepared by Jesus Christ, yet it is to be expected by none but those that are built up & sanctified. Or then,

None must look for an inheritance hereafter, but such as are born of the Spirit and built up in grace.

I might speak to many more, but I shall gather all that I have said into this one general Proposition, which is this:

Doct. That the best Farewel that a Gospel-Minister can give to his people is that he loves and labours amongst them, when he by the providence of God is taken from them, is to commend them to the Gospel, and to the word of his grace.

Thus doth our holy Apostle when he was taken from his people, and left to preach to them no more, he recommends them to the hands of God. And thus doth a greater than St. Paul, even Jesus Christ himself, the great Shepherd of the Sheep, as St. Peter calls him, when he was leaving off the world, and could no longer preach to them, he commends them to God, Joh. 17. 11. And now says Christ to his Father, I am no more in the world, but these which are in the world, and I come to thee. Holy Father, keep through thy word those whom thou hast given me, that they may be one as we are. And in the 14. I have given them thy Word; he commends them to God, and to the Word of his grace.

In the prosecution of this truth, I shall explain these particulars.

1. Shew you what it is in a Minister to commend his people to God.

2. What it is that he should recommend them to God for

3. Why he should be so careful to recommend them to God.

4. How he should recommend them to God.

Lastly, Apply.

First, It is to leave them in the hand of God, to give them unto Gods care and keeping, as I shewed you in the opening of the words, to commend them unto God, is to do that for them effectually, which he would have done actually, if he had been suffered to continue amongst them. As when a dying Father, or Husband recommends his

wife and children to some surviving intimate friend, or a leaving, a committing them to that friend, to deal with, or to do that for them, which he would have done if he had lived.

Now let us consider what it is that a faithful Ministers signs and endeavors are to do for that Congregation that is committed to his charge: these 4 things, especially every faithful Minister endeavours to do while he is among his people.

1. Their conversion unto Sanctification.
2. Their building up, their Edification.
3. Their Protection and Preservation.
4. Their Comfort and Consolation.

First, Their Conversion and turning to God. This is that that a faithful Ministers heart is set upon, that he may convert poor souls that are in a sinful state, that he may turn poor souls to God; that by often preaching, and praying, and counsel, he may bring them into a state of salvation. *Rom. 10. 1.* The Apostle there speaks of the *Romans*, that they were the people of God in profession; ah, but that was not enough, saith he would that they should be the people of God in truth; this is the hearty desire of every faithful Minister, not only to bring his people to the outward profession of godliness, but to the work and power of it in their hearts; not only to have the name of a Christian, but Christianity it self; and this is the end of all his studying, to get them to God by little and little, till Christ be formed in them, *Gal. 4. 11.* *My little children*, says the Apostle, &c. *St. Paul* travels in birth with the *Galatians* from a state of nature to a state of grace; he would get grace wrought in their hearts, he would put them ingrafted into Christ; and this is the end of his commending them to God, which he would thin had done, if he might have been suffered to preach to them. This is the language of a Ministers heart; Lord, thou knowest that it was the desire of my soul, that every one of this people should be made holy by the Word; I would fain have begotten them by the Ministry to Jesus Christ.

but now by the providence of God I am taken off before my work is done: and thou seest yet there is a great many in the gall of bitterness, and in the bond of iniquity, in a state of death, and I am now likely not to do any thing more: now it is my care, that those that belong to the election of grace, may be gathered home to thee.

2 To build them up in knowledge and faith. He endeavours that those that are already sanctified, may be further built up in their most holy faith; where there are the most eminent Saints, yet there is a great deal lacking. The Apostle gives great commendation of the *Thessalonians*, *1 Thess.* 3. 10. They were a famous Church, and there were a great many eminent Christians; yet there was something lacking in their faith, and in their knowledge. Christ speaks to one of his most eminent Apostles, *Oh thou of little faith!* Though the foundation-stone be laid, yet there was a superstructure behind, and this is the work of Christ; the building them up, *Ephes.* 4. 12. This is the end of every faithful Minister, to make his people meet for Heaven: he would be feeding of them, that they may grow to the full measure of the stature of Christ: and therefore every godly Minister desires that he may be the Finisher as well as the Author (under God) of their faith, that they may be built up to Christs heavenly Kingdom.

3 A Ministers aims are, that his people may be kept from danger. The people of God, after they are effectually called, they are continually in danger; they are as a Lilly amongst Thorns, as Sheep amongst Wolves, as a besieged City in the midst of her Enemies.

They have enemies without, and enemies within; enemies without, the Devil is their adversary.

1 They are in danger in respect of the Devil, who is a very potent enemy, a roaring Lyon, and a malicious enemy, malicious against God: an industrious enemy, he goes about seeking whom he may devour: he will persist the more to do what he can to keep souls from Christ; he is a subtle enemy, that hath his Stratagems to catch

and ensnare poor souls. Now it is the endeavour of every true Minister of Jesus Christ, to secure his people by counsel, and his prayers; for we are not ignorant of the devices, 2 Cor. 2. 11. as if he should say, I have most experience of the Devils subtilty; Satan sets to oppose them most; and this is one thing, to rob Ministers of their mediation, of their Prayer; and therefore it is the design of Ministers to strengthen their people, in regard of Satans temptations.

2. They are in danger in respect of Seducers, that lye in wait to deceive.

3 They are in danger by the world, lest they should be frightened by its opposition.

4 They are in danger by their corrupt lusts, that war against their souls: Therefore every faithful Minister warns his people of those, that their souls may be secured; this being that that a faithful Minister would do among his people while he is with them; when he is taken from them he commits them to God to be secured from all danger, as Christ in that place before, *Father keep them in thy own hands.*

• Lastly, Every faithful Minister seeks the comfort and consolation of his people. It is their desire to comfort the feeble hands; they are not Masters of your grace, but helpers of your joy, 2 Cor. 4. 21. Where the Gospel appears in power, many will stand in need of comfort; under doubts, fears, and afflictions; and this is the desire of every faithful Minister of Jesus Christ, in their departure from their people, to support the weak, to resolve the doubted, to succour the tempted; and when he is taken from them, and can contribute little to this work, he recommends them to God. A departing Minister may say to his people, If God hath made me an instrument of speaking comfort to your souls, you have cause to bless God for it. Now I can do no more, I must recommend you to God, whom I hope will be the God of your souls when I am gone.

2. This is the best office that a Minister can do for his people when he is taken from them: and then whether we look upon Minister or people, certainly it is the best office that a Minister can do for his people. *Taken from them to God*

1. God is omnipotently, infinitely able.

2. God is gracious and faithful, therefore willing to do it.

First, God is infinitely able to manage this trust; he is God all-sufficient, *Gen 17.1.* sufficient to make himself happy, much more to make his people happy.

1. God is all in all in the enjoyment of mercy.

2. God is all in all in the want of mercy.

First, He is all in all in the enjoyment of mercy. When a people have a faithfull Minister placed over them by the providence of God, he can do nothing of himself; *2 Cor 3.6.* Our preaching is from the assistance of God; and when we have done all, we cannot make this effectual, we cannot give the success; *Paul may plant, and Apollos may water, but it is God that must give the increase, 1 Cor. 3. 6.* Why do you keep such a stir? one would have this Minister, another that; one would have *Paul*, another would have *Apollos*, another *Cephas*; are they not the Ministers of God, by whom ye have believed? Our profit depends not upon the parts and gifts of a creature, but upon the blessing of God; it is God that must put this heavenly treasure into the heart, and it is God that must disperse it abroad for the good and benefit of his people. The most eloquent *Apollos*'s cannot persuade obstinate sinners to lay hold upon the Gospel; they may speak to the ear, but it is God that must carry the word to the heart, either for conviction or conversion.

Secondly, God is all in all in the want of mercy. Let the instrument be never so weak, if it be in the hand of God, it shall prove effectual: God can make a poor fisherman instrumental to catch three thousand souls at one time; and God chuses to do his work by weak instruments that the praise may be of God: It is noble Ministers praise us give, but only the power of God that strengthens the

soul, and sanctifies, and builds them up, and comforts them. God is able to convert all unconverted sinners in a Congregation; God can say, *Ephraim*, be opened.

2 God is able to build up those that are converted. God is able to make all grace abound, *2 Cor. 9. 8.* Those that have little grace; God is able to make it increase. God is the God of all grace; God can make every Saint perfect, entire, lacking nothing; he can fill all the void places of the heart.

3 God can keep us in all tryals and troubles. God can keep up his people in the midst of Apostasie, *Mat. 16. 18.* *The gates of hell shall not prevail against them.* God can keep them, that all the power of Hell shall not hurt them.

4 God is able to comfort the most disconsolate soul. Ministers may speak comfortable words, but they cannot speak them farther then to the ear, but God can speak them to the heart; *I will allure her into the wilderness, and speak to the heart.* God can comfort the poor soul, let the case be never so sad, *2 Cor. 1. 4.*

2 As God is infinitely able, so he is infinitely gracious and faithful. See his Name in *Exod. 34.* *Full of power and tender mercy.* Is not God willing for the conversion of poor sinners, willing as Ministers? yea, a thousand, and ten thousand times more. Hear how pathetically God speaks, *Turn ye, why will ye dye? hear, and live.* He calls upon all men everywhere to repent.

3 Secondly, God doth not onely desire it, but purpose it, and resolves. God that hath begun a good work, he will finish it; and so for their preservation, he hath said, *The gates of hell shall never prevail against them.* Of all thou hast given me I have lost none, *Joh. 17. 11.* Though God may suffer his people to be led away for a time, yet they shall be brought back again, and shall be kept through the power of God unto salvation. *Heaven and Earth shall pass away, but not one jot or tittle which God hath spoken.*

4 How willing is God to comfort all his comfortless ones. What Mother can be more pitiful to her sick child, than

God is to them that are under affliction. Though a Mother forget her sucking child, yet God cannot forget his people. And then he is the Father of all comfort; and there are many gracious promises that hath made to this purpose, that they may be as so many *Aqua, vita* pledges of consolation to his people: So that this will appear, That it is the best office of a Minister, both to Minister and people, *To commend them to God.*

1 To Ministers, it is the highest expression of their love: What greater testimony of their love can they shew to their people, to do all that for them, that he would willingly have done, and ten thousand times more? Is it not an expression of love from a dying father to his children, Dear children, I am now dying, I can provide for you no more, I shall leave you such a friend that shall provide for you in a more abundant measure then if I had been with you? It is the best demonstration of their faith;

1 That he will not leave them to the wide world; and then,

2 He will not take any one; he will trust his people with none but God, who is able and willing to give account of them.

3 It is the greatest satisfaction to his heart. A Minister leaving his people can never be satisfied in his own breast, that he should leave them, and commit them, and not to know to whom: but when he knows with whom he hath committed them, when he hath delivered them over to God, that first committed them to him, this is a great quietment and satisfaction to a Ministers spirit: Every Minister takes a care of souls; God lays the people as a *depositem*, and will require an account of them at the last day. Now when a Minister is taken from his people, he cannot be satisfied, till he hath delivered back his trust to God, Lord, here they are, and while I was with them I did what I could; but now I am taken from them, here I surrender them back into thy hand, when I was in the world, I kept them in thy Name: And so it is best for the people to be left

such a one who will keep them in all their dangers, and comfort them in all afflictions.

13 How should a people be commended to God?

1 By Exhortation.

2 By Prayer.

First, By Exhortation. Thus the Apostle before and after my Text, And then by Prayer, for so doth St. Paul. *Calvis* looks upon these words as a Prayer brought in, *always making mention of you in my prayers*, Rom. 1. 19. Phil. 1. 4. Col. 1. 3.

And I trust that I shall not only now, at this solemn posture, but as long as I live, still recommend you into the hands of God; though I shall not preach to you, yet I still shall make mention of you in my prayers, that God would establish and comfort, & preserve you to his heavenly kingdom.

4 Why doth the Apostle commend them to the Word of his grace? For these two Reasons:

First, because all the good that any people can look for, is from God; it is declared and laid up in the Promises, and in the Gospel; there is the Treasure of God, it is in the Gospel: *The grace of God, which hath appeared to all men, bringeth salvation*, Tit 2. 11. We could never have known the glorious mysteries of salvation, had it not been for the grace of God; we could never have expected good, but from the Gospel, that is the great *Magna Charta* where God hath made over whatsoever concerns the eternal good of his people. We have nothing to shew for grace, and comfort, and heaven, and glory, but his Gospel, that is the great deed of gift that God hath given to his people; poor sinners might look a Saviour, if the word of God had not revealed it; those people would have no ground to expect salvation, if God had not declared it in his Gospel to bestow it upon them.

2 The Gospel is the only instrument by which God brings and conveys all that good to the soul that it stands in need of, all spiritual and temporal good that accompanies salvation.

God works nothing immediately upon the soul, but by the Gospel.

First, If any soul be converted to God, it is by the grace of God: And as Conversion, so Sanctification, that is effected by the word of God; so likewise in Edification, Salvation, and Preservation.

Use and Application.

Use. I come now to the Application, It may be I have been too long already; but God knows that it may be the last time that I may trespass in this kind; and I have the Apostles Example, who preached *et Tota* til midnight; but I promise to have done in a great deal less time.

Use. In the Application I shall in the Apostles Example, *Commend you to the grace of God.*

My Brethren, and dearly Beloved, and longed for, now God by his providence is taking me away from you; in the exercising of my publick Ministry, I commend you to God, and to the word of his Grace.

This I shall do, First, by exhorting and counsel; and then by prayer.

Use of Exhortation.

- First, by way of Exhortation.
1. In reference to God, and then
2. In reference to the word of his grace.

First, of all, my Exhortation in reference to God is, that you would commit your selves to God: If it should be so much a Ministers care to commend his people to God, its good reason they should commend themselves.

1. All a Ministers commending you to God, will be to no purpose: if you do not commit your selves. I shall always make mention of you in my prayer; as long as God shall continue me in this valley of tears; I shall pray that God should build you up, and sanctifie you; I shall pray for you, but God will not hear my prayers, if you do not hearken to my counsel, *To commit your selves to God.*

2. Consider. If you can so commit your selves to God, as to get God to take charge of you, you are made forever.

God will be an All-sufficient God; in stead of all my friends in the world, you shall not need any that shall pro-

vide for you to protect you; God will be all in all; in stead of father, instead of mother, houses, lands, relations; God will be better to you then ten husbands, then ten Ministers; Ah, better then ten thousand Worlds. God can sweeten all your enjoyments, God can provide for you, and make you happy in the midst of the wants of creature-comforts; God is a Sun and a Shield, he will give grace and glory. *And no good thing will he withhold from them that fear him.*

God contains all in himself *Eminent*; get God and you get all. Let the World frown or smile, let it turn upside-down; though the Mountains be thrown into the midst of the Sea, though the World be set on fire, yet a soul that is in Gods keeping is happy; *God is a present help in time of trouble.*

2 As God is an all-sufficient friend, so he is a firm and a fast friend to them; *My father and mother forsook me, when the Lord took me up, Psal. 27. 10.* My flesh and my heart fails, but God fails me not; though my Minister and my friends leave me, yet God will not leave me; he is engaged by his own promise, truth, and faithfulness, *I will never, never, never, &c. leave thee nor forsake thee.*

If you do not forsake God, God will never forsake you; if once you have so committed your selves to God, as God accepts the charge, he hath undertaken that you shall never depart from him. It is part of the Covenant, and he is engaged to all the Relations wherein he stands to his people, as a Husband, as a Father, as a Master.

But you will say, How shall we commit our selves to God, that God may have a charge of us? I will give you one direction for all.

1 Take God to be your God, and give up your selves to be his people; if you will, before you and I part, heartily and unreservedly give up your selves to God, to be his people, it will be the comfortablest day that ever I saw, though in other respects it may be the saddest; as certainly God is your God, so certainly he will keep you; if you will avouch your selves to be Gods, I will avouch God to be yours.

1. You must take God to be the portion of your souls

inheritance, lay up all your happiness in God; for if you choose any thing else for your happiness but God, God will have nothing to do with you; God will be all or nothing: Your hearts must say as *David*, *Lord thou art my portion; whom have I in Heaven but thee? and there is none upon earth that I desire besides thee.* He accounted all nothing for God, God was his happiness, God was his portion, God was his All in All.

2. You must make God the center of all your love and delight; God will have all from you, or nothing; you must not divide your affection between God and the world, you must love nothing in comparison of him; love nothing but in subordination to him; as you would have God to be wholly yours, so you must be wholly his.

3. You must take God to be the strength and shield of your hearts; if you would have God to take care of you, you must cast your care upon God; if you place your hope any where else, there will be no sure hold; the Anchor of your hope must be cast no where else; if you lay your burden any where else, God will not lend you a finger to help you; but if you place your hope in God, God will help you; your extremity shall be his opportunity.

4. You must take God to be the guide of your hearts; if you would have the privilege of Gods guard, you must keep in Gods way; keep in Gods way, and you will be sure of Gods protection; do you keep Gods precepts, and God will keep your person; do what God commands, and avoid what God forbids, and then you need not fear what will become of you.

Let the World frown, and Friends forsake you, resolve that you will follow God wheresoever he leads you; then he will be your God all your dayes, and be in guide you by his counsel, till at last he bring you to his glory. And this leads me to the second Exhortation, in respect to the Gospel.

Secondly Brethren I commend you to the *Word of Gods grace.* I commend you to the *Precepts of God,* to be obeyed by them; I commend you to the *Promises of God,* to be believed by you.

1. Keep them, and hold them fast carefully: it is your treasure, it is your life, keep it, and it will keep you, it is all that you can shew for Heaven: I leave it as a *Depositum*, if you part with it, take heed how you will answer it at the last day, it is the talent which God hath committed to you, for which you will be commended for keeping at the great day. Hold fast the word of Gods grace, there is old snatching by the Devil, and his Instruments, either to pull you from the word, or the word from you. Let any thing go rather than the Gospel, let your Friends, your Estates, your Lives, rather than let go the Gospel.

Study Gods word, do not keep them by for no purpose. Search the Scriptures, for in them you hope for eternall life. There's the pearl of great price, there is direction, there is comfort: this book of God will make you wise unto salvation.

If you never hear Sermon more, you have enough in the use of the Bible to carry you to Heaven: There's Divinity, there is holinesse and heaven almost in every syllable, when you cannot have it preached to you, Be much in the study of it.

Then practice it conscionably: Be not only hearers, but doers of it; let your conversation be such as becomes the Gospel. It was the Apostles advice to the *Philippians*, and its mine to you, *Let your conversation be such as becomes the Gospel*. Let your conversation become the Precepts, the Priviledges, the Promises of the Gospel. Having then thus commended you to God, give me leave before we part, to commend God and his Gospel to you.

1. Make it your daily business to walk with God: make him the companion of your lives; converse with God every day in the inward of your hearts: He that is a stranger with God, God will soon be a stranger to him; and if you neglect God one day, you may be to seek him when you may most need him.

2. Live in the daily exercise of grace and godlinesse.

3. Live in the continual exercise of Faith, live by it, rest

have need of the exercise of that grace every day; you can as well live without food, as live without faith; it is that grace which feeds upon Christ.

2 Be much in the exercise of the fear of the Lord all the day long, be afraid to sin against God; in the secret of your souls mind his presence, in all places, in all company, in all businesses.

3 Be much in the exercise of Humility; live humbly, and think better of others than your selves: Humility will exceedingly adorn your profession.

4 Be much in the exercise of Repentance. Be frequent and constant in prayer, *Pray continually*; do it spiritually, and do it exactly, as to the season of it.

5 *Be fervent in spirit, serving the Lord.* Whatever you do for God, do it with all your might; do not put off God with the skin, but give him the marrow.

6 Be careful, not onely to keep up secret, but Family worship; the less preaching there is in publick, the more catechising and instructing there should be in private. I know no more likely means then the setting up the worship of God in private families.

7. Prize the Sabbath; be strict and exact in the observation of the Lords day. I have shewed you many times wherein the spiritual observation of it doth consist; it is your seed-time, your market-day; it is a sign you shall one day celebrate an everlasting Sabbath with God in the highest heavens.

8 Be stedfast in the ways of God in a back-sliding age. Keep your ground, while others fall away, stand fast in faith; be not ashamed to own Christ before all the World; reckon upon the reproaches of Christ, and count them greater riches then the Treasures in Egypt. Do not play Religion in a few shadows, when the substance is neglected; do not think that God will be put off with the skin without the substance; and by your holy conversation labour to put to silence the foolishness and ignorance of wicked men, that they may have nothing to accuse you but in the manner

of Jesus Christ, that you may cut off occasion from them that seek occasion. Let no reproach make you lay aside your line; and say, *If this be so be vile, I will be vile still.* And love all those that have been instrumental for your spiritual comfort.

Forget not to contribute to the necessities of the poor Saints; think that God hath given you your Estates for such a time as this, for this is acceptable to God; *Bless them that curse you, pray for them that despitefully use you, so shall you heap coals of fire upon their heads; when you are reviled, revile not again.* Do your duty to your Superiours, to those that God hath set over you, and so carry your selves as it was in the case of Daniel, that they may find nothing against you, save in the matter of your God. In all things let your conversation be as becomes the Gospel of Jesus Christ, *That I may rejoyce in the day of the Lord Jesus, that we have not run in vain, and laboured in vain.*

And labour to keep up that Christian love which in this place hath been more eminent than any where I know. I would preach St. Johns Doctrine, *Little children, love one another:* And that my expression may be patheticall, I shall speak it in the words of the Apostle, in Phil. 2. 1, 2, *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.*

I now have but a word more, speaking of yours and mine own comfort under this sad Dispensation.

1. It is a Ministers comfort, that when he is taken from his people, he can yet commend them to God, and to the Work of his grace, which is able to build them up, and to give them an inheritance among them that are sanctified.

And truly, my dearly beloved in the Lord, this is my great work now, when I am a dying to you as to my publick preaching: My Beloved, I am very sensible that it is a very sad and solemn thing for a Minister to be rent from a people that he loves as his own soul, that he hath laboured

among : for to bid adieu to these solemn meetings, wherein I have preached to you, wherein we have mingled our sighs and our tears before the Lord, wherein we have rejoiced, and sat down together before the Lord at his Table, now to think that I must minister with you, and for you no more in these Ordinances, methinks it is a heart-breaking consideration ; to think that I am now dying in this Congregation ; to think that I am now dying whilst I am preaching ; but this is my comfort under these sad thoughts, that I can *commit you to God*, and to the *Word of his grace* ; to one that is *able to keep you*, and to *build you up*, and to *give you an inheritance among them that are sanctified*. Like a dying Father, I can commend you to the care of such a Friend, infinitely able to supply all that I could not do for you.

It is the comfort of a dying Father ; when he sees his children weeping round about him ; that he can commend them to a faithful friend, willing to do that for them that he desired to do, and a thousand times more.

I would hope that I have some children, that I have begotten to Christ by my Ministry, towards whom my bowels yearn ; but this is my comfort, that I can put them into the arms of their and my heavenly Father, of their and my blessed Redeemer, to be kept by the power of God.

There are many poor souls that are yet in the gail of bitterness, and in the bond of iniquity ; and if the Lord hath seen good, I would fain have seen of the travail of my soul in their salvation ; but I can commend them to God, who knows them who belong to his Election, he can either restore me, or can do it by another hand ; and you that are in any measure grown in grace ; I would be willing to be helpful to your joy, and influential to your comfort, but I *commend you to God* : who is able to *give all grace to you, and to keep you steadfast*.

It will be some alleviation of sorrow, that they must leave you, and die to you as to your Ministry. I hope I may a while go up and down, and converse with you, to be among you. The Lord grant this favour, that they may behold your steadfastness.

2. This may be your comfort, as well as mine; it may be the comfort of all those your Congregations, who are like to be made Widows by the Metaphorical death of their Guides and Pastors; but I leave you in the hands of all grace and of all comfort.

This is a black day upon *Israel*, when so many faithful Ministers are slain at one blow; this is a day of gloominess and darkness in many Congregations, for so many Ministers to be beheaded in one day!

What hath *England* commanded? is it not some heinous Treason? If we look to the cause of it, why so many Ministers are as dead in one day, as so many children were once to a Father.

And if we look upon the cause, what hath caused God thus to deal with us, we must complain. Oh! our unfruitfulness! our fearful unthankfulness under the mercies of God! This will be the *Emphasis* and sting of our grief; and this should be the matter of our grief.

And then, if we consider the sad Prognostick, what it doth seem to foretell: It is a sign, that when God layeth aside so many faithful Ministers, of some scourge and calamity that is coming upon us.

But you that can lament this judgement, you that can lament the sad deprivation of these powerful Ordinances; Remember, that though your Minister be dead, God can raise you up others in their stead; and where the way of instruments are wanting, he can do it without them; and those that are begot in Christ, shall be preserved; and those that are yet unbrought in, who belong to the Election of Grace, shall in Gods due time,

an effectual work of the Spirit wrought upon their Souls,
that he is able to build you up, and to give you an inheritance
among them that are sanctified.

And though I take this solemn leave of you, as to this
publick Exercise, yet if the Lord shall open the door, and
take off those bands of Death that the Law hath laid upon
my Ministry in regard of Conscience, who cannot con-
form, for which our publick Ministry is suspended,
I shall chearfully and willingly return to you in this
place.

But now, though your dying Minister, in respect to
the Exercise of his publick Ministry, is leaving of you, yet
I commit you into a safe hand, I commend you to God,
and to his Grace. Amen.



Mr Pledger's Farewell Sermon.

Rev. 2. 9, 10.

I know thy works, and tribulation, and poverty, (but thou
art rich) and I know the blasphemy of them which say
they are Jews, and are not, but are the synagogue of
Satan.

Fear none of those things, which thou shalt suffer; behold,
the devil shall cast some of you into prison, that ye may
be tried, and ye shall have tribulation ten days: be thou
faithful unto death, and I will give thee a crown of life.

IN the former verse you have the superscription, and
description of this Epistle: the superscription by the
mouth and hand of John, to the Angel of the Church of
Laodicea.

Strophes, (that is) the Ministry of the Gospel, or Colledge of Presbyters: As the whole Tribe of Levi *Malachy* is called, *the Angel of the Lord*; so here, the whole Tribe and office of the Ministry is called the Angel: Angel is not a term that signifies a single person, but a name of Office. Then for the Description (*The things saith the first and the last, which was dead and alive.*) He is described by his eternity, by his suffering, and by his reviving: I shall not speak of this, nor of the verses following the Text. I shall speak of the Inscription or Narration of the Epistle, in these two verses, where in you have 1. A Commendation. 2. An Admonition, a piece of heavenly Counsel.

1. You have a Commendation, *I know thy works*, but I like it well the pains thou takest in my service, for my servants sake; I know how thou hast suffered: I take it well, I consider all the reproaches that are vomited out against thee.

2. Then you have the Counsel. 1. Fear none of these things. 2. The Arguments to set it on.

1. 'Tis the Devil that shall trouble you: he is the prime Agent, he that never took a good cause: Thou hast certainly God for thee, if thou hast the Devil against thee.

2. This Devil shall be checked and restrained.

1. As to the number of them he shall deal withall: [*The Devil shall cast some of you into prison*] He aims at all, but he shall come short of many.

2. In respect of the kind of the affliction. [*Cast some into prison*] He aims at our souls, to disturb the peace of them, to cast us into Hell, I but it shall be but a prison.

3. For the design of this affliction. [*Not for destruction, but to try us*] It shall not be as wood in the fire, to be consumed: but as gold in the fire, to be tried.

14. For the term of *distress*, it shall age by his *over*
[*but for ten dayes*] for a time, for a set time; for a short
time; perhaps thou shalt lose thy life; but *be thou faithful*
unto the death, and I will give thee a Crown of life.

Before I go our I shall endeavour to shine in the whole
light of this Text in these five or seven Propositions:

Pro. 1. First, Jesus Christ takes notice of all the work,
and trouble, and losses that we endure for him. There can
not be a godly word spoken but the Lord heares it, takes no-
tice of it; not a day of humiliation, nor a tear, nor a pray-
er, nor a sigh, nor a cup of cold water, but the Lord sets it
down: *Item* at such a time thou didst lose such a thing, in-
ward such a concernment. Now this knowledge lies in two
things. 1. It implyes an Approbation. 2. A Recomp-
pence: *I know what thou doest, what thou sufferest*, so as to
approve it, and so as to recompence it. Now when if God
takes notice of what we do and suffer for his Name; when
either we must say, he hath not good enough; or not time
enough to bestow that good upon us; or not faithfulness
enough to perform his promise; before we can be moved
from his service.

Pro. 2. Secondly, I observe, Believers in their poorest
condition, when they have lost all, they are rich: *I know*
thy poverty, but thou art rich. The only wise man is the bally
rich man (so saith the Philosopher) but the believer is the
rich man (so saith the Wisdom of God in the Text.) And
the riches of a Believer lies in five things.

1. In his Interest, he hath a God for his portion: Faith
doth unite and implant into the Lord Jesus Christ; so that
we are become spiritually rich to the utmost degree of happi-
ness: Saith David, *The kings are fallen to me in a plea-
sant place, I have a goodly heritage.* All that rich store of
God; which is stronger then death in itself: A most Cova-
nant of grace shines in the Promises as so many Pearls;
he will not withhold any thing that is good; nor suffer
any thing that is evil to fall upon us; that shall

not turn to good. How rich are they that are rich to God?

2. Believers must needs be rich in their Relations. *Our communion is with the Father, and with his Son Jesus Christ*: They that are married to Christ, and have interest in him, they must certainly contract very honourable Allies, the Brother of Jesus Christ, a Member of Christ: He that marries a Prince or King, is a Queen. What title of honour shall we give to one that is espoused to Jesus Christ,

3. The Believer is honourable in his possessions: his name but two, possession of grace, possession of peace; grace and peace, there is your riches; so the Lord salutes you in his Word, the least drachm of grace is more than all the world: And this is the character of one that hungers and thirsts after Christ. And then for comforts which are grounded upon grace, and the work of grace for the spring of grace is a spring of joy: *In the world you shall have trouble, but in me peace*: And *in the midst of my troubled thoughts* (saith David) *thy comforts delight my soul*.

4. A Believer is rich in regard of his expectation, that reversion, that blessed hope that is reserved for him. A Believer his character is, to long and look for the appearance of Christ. The Believer is rich in the everlasting Kingdom of glory.

5. A Believer is rich in the things of this life: he can live above these things, he can be content without them; contentation is your riches; you shall want nothing that is good; why then have we not enough? and if we have enough, why do we not see our riches? because God doth not shake down the acorns from the tree of common providence, which he does to the branches of the world, but feeds us with childrens bread, shall we therefore repine? Let us see our riches even in the things of this life. He that believes on Christ, is in such a

dition as can know no want: He that is in Christ cannot be rich: He that is in Christ cannot be poor. Judge not of his condition by what he appears outwardly. A believer is worth as much as the promises come to, which are his Charter; as much as the Kingdom of Heaven comes to, which is his reversion.

Pro. 3. Christ takes notice of all the reproaches and blasphemies of his Adversaries: *I know the blasphemy of them that say they are Jews and are not, but are of the Synagogue of Satan.* Christ counts himself reproached, when his servants and wayes are reproached: *The reproaches of them that reproached thee are fallen upon me.* A Christian doth quarter Armes with Christ, therefore all the reproaches of the black mouths, they are especially taken notice of by Jesus Christ. There is not a word they can speak, but is presently recorded among the *Memorandums* of Jesus Christ. Repent, if it be possible: the word in thy tongue, the thought in thy mind may be forgiven; I say, if it be possible, though a malicious Scoffer does seldom return.

Pro. 4. Whatever the Children of God suffer at any time before the grave, they must suffer still: *I know thy works and tribulation, (nay yet the wind is not over)* in the next verse, *Thou shalt suffer.* After great expenses of blood and treasure, still more heavy calamities: the winter of tribulation doth rise higher and higher till the believer resists unto blood striving against sin: you must expect it, you must go with your lives in your hands, resolving upon the greatest trouble, to wade through a deep flood of calamities, not one piece of the Cross excepted.

Pro. 5. Christ usually gives notice to his people in their sufferings, he tells us beforehand. So *Job 10. 1. Mat. 24. 9. Acts 9. 16.* There never did befall any great tryal, but the Church of God had notice of it. *Abraham* had notice of *Sodom's* destruction: *Nash* had notice

of the Old Worlds destruction: Abraham again had notice of the ruine of Egypt: So the Anti-Christlan trouble must come upon the Church, rise higher and higher, specially in the last dayes: they are set down exactly in the booke of the *Revelations*: And the Reasons are,

1. That Gods people may not be offended when troubles come, *Job 16. 1. I told you that you might not be offended.* Look for them, that you may not be terrified by reason of the unexpectednesse of them.

2. That he might convince us, that there is nothing befalls us without his privy: he that foresees them, he must needs see them; he that forecasts them, he must needs have the ordering of them; *Not a hair of your head falls to the ground without his counsel, without his band.*

That we might provide for them: *Know you not the coming of the Son of Man?* When Christ comes with notable mercies, usually he sends his harbingers; we must therefore be as *Noah*: Being warned of God, believing his word, he was moved with fear, and built an Ark.

Pro. 6. What ever troubles come upon the people of God, they have no cause to fear: *Fear none of these things thou shalt suffer: Be careful for nothing* (it's very comprehensive) there is a fear that we cannot be without, and there is a fear we may not admit; A fear there is of dependance, this furthers our preparation; prayer, renouncing our selves, flying to the Lord Jesus under his wings: that's a blessed fear of trouble that makes us to come nearer to God: But then there's a fear of Dispondency, Apostasie, a fear of Distraction, so as to be dismayed, discouraged. There's no ground of slavish fear as to God, no ground of a fatal fear of man, of any thing that man can do to us: And the Reason is.

1. All our sufferings are ordered by a Father: 'tis the Potion that thy Father gives thee to drink: what ever bitter Ingredient there is in it, still it's of thy Fathers

grieving: why wilt thou suspect it to be poison, and
dread of it? no, be encouraged, *shall be* *all to evil*

2. Fear not: Christ stands by thee in all thy suffer-
ings: The Angel stood by Christ in his Agony to com-
fort him: but Christ stands by us in our Agony, in our
contending for the Faith; *Fear not* (saith God) *O Wom*
Jacob, I will be with thee: He is alwaies with us, though
sometimes as to sense 'tis otherwise: nay if Christ be
nearer to us at any time, 'tis when trouble is most near
us, (*O Lord, be not far off, for trouble is near, saith the*
Psalmist) That trouble is blessed that engages God to
be nearer to us, that engages us to come nearer to God.

3. Fear not whatever 'tis that we suffer: there shall
be sufficient strength given to bear it, to go through it:
God will never lay more upon thee than he will enable
thee to bear: and if thy strength be increased propor-
tionably, it is all one for thee to lift a pound weight
and to lift a hundred pound weight.

4. Fear not any of these sufferings, because none of
them shall hurt thee: God hath said he will save all
evil from thee (*no evil shall come nigh thy dwelling*) and he
that fears the Lord, shall not be visited of any evil, *Prov. 10*

23. No hurt shall come, nothing shall come to thee &
ails (that is) as to thy Soul, and the Soul is the man:
there shall be no imparting to thy Soul, to thy best in-
terest; thou shalt lose nothing but that thou canst not
keep, nothing that enters into the other world to make
up thy happinesse, thou shalt lose nothing to do thee
good; no losse of communion with God, no losse of
Communion shall not be diminished.

But why do I speak of no hurt; there shall come a great
deal of good by these troubles. When God calleth thee to
suffer, and thou wilt put him off with doing, make it
up that way, God loses by it, and thou dost; but if thou
wouldst buckle your self to that service God calls for;
active when 'tis active; passive when 'tis passive; this is that

piece of godliness that is *great gain*. Thou wilt either live or die, and shalt gain both ways; if thou live, thy graces shall be better, the Spirit of God shall rest upon thee; if thou die, thy glory which is weighty, shall be double; the weightier the Cross, the weightier the Crown; be content to go as Christ did from the Cross to the Crown. Let us strive against our carnal lusts, those few things that are ready to choak our faith, to disparage God, and cut the sinews of our endeavour to any service God calls us to.

1. Consider our troubles are like to be great: here are the symptoms of Gods displeasure upon us, here is the pouring out of such a providence among us, as is usually attended with destructive Judgements. *Sodom's* calamity was coming when one *Lot* was discharged: *Germany's* calamity was coming when one *Luther* was taken away; Lord then what woe is this to sleep away so many faithful, painful labourers at once! but it's our duty to suffer patiently, and not complain.

2. As our troubles must be great, so, many will fear, and in fearing faint; we see it come to passe, and you will find it more and more: There are those that run with the Foot-man, that will not keep pace with the Horse-men, that may be left behind, and be trod under foot: our troubles are likely to arise according to all we can learn from Scripture and Providence, and very many there be that will shrink.

3. Consider 'tis a very difficult thing to stand stedfast in a day of evil: you cannot name any of Gods Children, but when they have indeed come to it, their carnal fears have been working so as *their feet have almost slips*, they have been almost gone, but that for the promise of God, that he would lay no more upon them than he would enable them to bear.

Obut you will say, What will become of the publick interest, of the name and Church of God? & what will become of my private interest?

I answer, you have no ground of fear (according to Scripture) in either of these respects:

First as to the publick name of God; the interest of his Church, of his truth, of righteousness, of a real Reformation, interest of our prayers & hopes, be not afraid.

1. God bears a day respect unto his people: they are represented in Scripture by all names that may import dearneffe and nearneffe unto him: the interest of his glory is bound up in his people: he calls *Israel* his glory: We know the interest of men is that which moves the world: but the interest of God, of his Glory, no doebt will be the ground of safety and security unto us, even till God take us to Heaven. For the interest of Gods Justice, God made Hell; and for the interest of his mercy and grace he gave Jesus Christ to die, to take effect here amongst the Children of men; do you think God will forget his interest?

2. Remember Gods wayes are in the deep: you cannot tell what God is doing; when you think thoughts of destruction and confusion, my thoughts towards you saith God, are thoughts of peace: And truly God he does not save a Soul, nor does not promote the Salvation of his Church in any eminent degree, but it is in a way that is cross and contrary to the sense and expectation of flesh and blood: insomuch you know the darknesse of our condition has been the entrance upon deliverance; as just before the day dawns, its the darkest of the night when God looked and there was none to help them; saies he, my arm brought salvation.

Thus it is with you that are effectually called: you have received the sentence of death; the entrance upon your deliverance, is the darkest time of your condition.

3. God can do great things, *Joel 2. 28. 32.* *Isa. 40. 5.* *God O Sion can do great things.* 'Tis the disparagement that we offer to God, we ascribe more to the Creature than we do to God: when we give way to carnal fears

See not what men can do, because of the power of God which was his shield and buckler; Is any thing too heavy for God? and when God does great things, he usually goes on to do greater; though he may seem to suffer his work to be thrown back to confusion, and his people may be ready to say, we thought he had redeemed *Israel*, that degree of Reformation shall not be lost. You know in *Luther's* time, take any special degree of Reformation in the Church, and it seemed to be opposed by the gates of hell: when it was brought upon the stage to any hopeful degree, then it was taken as it were utterly out of sight for a while; but it was never lost: thus God is but making way for his own glory to appear in these great works.

O but you will say, what shall become of my particular? It is enough God hath promised that we shall not want any thing that is truly good, and that nothing that is evil, shall fall upon us, and lie upon us; though we do not see deliverance, it shall be; whatever our sad thoughts and tremblings of heart may be, yet give God the glory of his Word: Take these few Directions.

1. Strive to strengthen thy Faith. Faith is that which layes hold on Christ: and Christ is your strength: therefore Faith is said to do that which Christ does: and every day drive thee to a renewed act of Faith: Take heed, be not shaken in the faith of the Cause, be not shaken in the Faith of Christ (*fides Causa, fides Christi*). Be not shaken upon the Cause, which upon utmost examination, we find to be according to the word, hold that: *Heaven and Earth shall passe away, but not one jot and tittle of this Cause*. And then do not shake in the Faith of Christ, that is, in your laying hold, in your applying your selves to him, in your relying and settling upon him; beg of God to strengthen your faith.

2. Get more Self-denial: we must forsake all, we must not except any thing. A man would part with

life as easily as with a pin off his shoe, if he had but some considerable growth in Self-denial.

3. Get a great deal of love towards that Christ, that loved us with a love stronger than death: get love of that Christ that may be stronger than life. Let nothing in the world be of any consideration with you, but that Christ may be magnified in your bosom: love will breed courage, and cast out fear; I say fear before God, and not fear before men.

Get a true insight into an account of suffering and troubles whence they are: they issue from the first love with redemption of your soul from Hell, and your glorification: God doth every thing in pursuance of the purpose of his love: he doth every thing according to the platform and pattern of his thoughts towards us from eternity. Consider what troubles are, and to what end; not to destroy, but to try: to wean from the world, to fit for Heaven.

4. Get an insight into the vanity of the creature: you reckon the creature some great matter, and that is the reason of your love, and of your fear.

5. Get the fear of God, that may over-rule other fears: *Fear him that can bid hell the body, but fear him that is able to cast body and soul into hell fire.*

6. Keep a clear conscience, void of offence towards God and towards men: by a heart abasing confession of what is past, and the application of the blood of Christ, and by mortification and watchfulness therein, keep your selves from evil for the time to come.

7. Get a better assurance of eternal life; a glimpse and sight of this would make a man run through the very flames of hell. How comfortable was Stephen when a shower of stones was about his ears, so he stood at the right hand of God: I wonder how they dare to venture their life, that have no ground of a better hope, but for those that have a well-grounded hope of the

martyr of God, they say, We reckon these light afflictions, which are but for a moment, to work for us a more exceeding and eternal weight of glory. For *any of these things which you shall suffer.*

Rev. 7. Christ does limit Satan, he hath him binding, him and all his Instruments: (*The Devil shall cast some of you into prison, &c.*) Every word hath weight: Who shall do it? The Devil. What shall he do? *Cast you into prison:* How far? *Some of you:* How long? *Ten days:* For what use? *That you may be tried.* Christ, as he hath Satan in a chain of providence, so he hath a chain of restraint: it is Christ that puts a curb about him, he cannot cause a hair of your head to fall, he is in the hand of Christ, and they are under him, and his hand, as they are against him: If God lets alone his Enemies, what shall they not do? If God lets alone his People, what shall they do?

2. God has a special Providence, about the things of his Church by way of eminencie, by way of permission, and ordination.

3. You will not deny but there is power enough in God to destroy all that are against him, and to live all, and all shall make to the praise of God, and to his peoples good.

The Lord is exceeding merciful, he cannot hold when the Enemy comes to insult, to blaspheme and revile: *Now will I arise,* saith God, *and set him at liberty from him that puffeth at him:* There is not only a judging of their Enemies, hereafter, but a judging of them here: *the world shall say, Verily there is a God, and he doth righteousness, verily there is a God that judgeth the earth.*

4. God has a special design in hand; therefore so far as he will carry on that design God hath toward his people, (which is alwayes a design of faithfulnes) just so far shall the Enemy go. *I sai. 10:*

The Enemy means not so, he means to cut off a people, not a few; but Gods end was otherwise, and he will over-rule them; this is the Comfort, there is an end, there is an end.

There is a difference between the afflicting of Gods people, and judging their enemies: In the intention, and extension: one is for ruine, the other is proportion; one is a light affliction, the other a load. And then for extension, one is for ever, and the other is for time, for ten dayes, Then our afflictions shall have an end, I and a comfortable end: Are not these two most comfortable, the end of our sins, and the end of our sorrow? God will restore comfort to his mourners: let us be mourners during the time of mourning. God will quickly cloath us with garments of praise: there shall be an end of our sufferings, never an end of our joy and glory.

Pro. 3. To conclude in a word, *Be faithful to the death*: Be faithful in your promises; in your vows and purposes, your covenants of obedience and information; persist in the doctrine of the Gospel, and the worship of the Gospel, and the Ministry of the Gospel, and office Christ hath fixt in his Church: be faithful by your most earnest, zealous desires before the Lord: *Be faithful to the death*: He will never let you see death till all your fears are conquered: He can presently take them away: He will certainly be present with you in all your trouble. And remember, God in tender mercy and faithfulness, for the present accepts the unsigned purpose to be constant and faithful to him to the death.

Mr. Beerman's Farewell Sermon.

At St Thomas in Southwark,

August 27. 1662.

BEloved, I know you are not ignorant that I am called by Authority to depart from you, which for Conscience sake we must obey; and were it not for the breach of Conscience, I think I could be content to do my self to stay with you, I shall now in love and tenderness take my leave of you all, with that large portion of Scripture in the twentieth of the Acts, from the seventeenth verse to the end, they were Paul's parting words to the Ephesians.

Ver. 17. And from Miletus he sent to Ephesus, and called the Elders of the Church, and when they were come unto him, he said unto them. Ye know that from the first day that I came into Asia, after what manner I have been unto you, serving the Lord with all humility of mind, with many tears, and temptations which befell me through the Jews, in wait of the Jews, and how I kept back nothing that was profitable unto you, but have shewed you, and taught you publicly, and from house to house, testifying to the Jews, and also to the Greeks, repentance towards God, and faith in our Lord Jesus Christ, and now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every City, saying, that bonds and afflictions abide me, but none of these things moveth me, neither care I, life dear unto my self, so that I might finish my course with joy, and the Ministry which I have received.

Lord Jesus to testify the Gospel of the grace of God, and now behold I know that at all, among whom I have been preaching the Kingdom of Heaven, shall see my face no more. Wherefore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the Counsel of God. Take heed therefore unto your selves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood, for I know this, that after my departure grievous wolves shall enter, not sparing the flock, also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them, therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now Brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all those that are sanctified; I have coveted no mans silver, or gold, or apparel. Yea, your selves know, how your hands have ministered to my necessities, and to those that were with me, I have shewed you all things, how that so labouring ye ought to support the weak, remembering the words of our Lord Jesus, how he said, it is more blessed to give then to receive. And when he had thus spoken, he kneeled down and prayed with them all, and they all wept, and fell upon Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more, and they accompanied him unto the ship.

Beloved, I have read unto you the words of a departing Minister to his Hearers. The case being my own, I thought I could not pitch upon a more fitter place to bid my farewell withall. I shall not stand to open all these words, only speak a word or two at parting, as I did to the Ephesians, and I shall only hold forth

something to you by way of Analysis to it, and then you may judge of the Analogy of it. In this particular Speech of Pauls you have two parts.

First, } Pauls } carriage } to them.
Secondly, } theirs } to him.

First, Pauls behaviour towards them, that was reverent, as you may read from v. 17. to v. 37.

Secondly, the peoples behaviour towards their departing Minister, which you have in the two last verses. Wherein is observable

First, } their } love.
Secondly, } their } sorrow.

First, their love, expressed by kissing him, and accompanying him unto the ship.

Secondly, their sorrow, expressed by their weeping, they could not part with such a Minister with dry eyes, but saith the Text, *They all wept sorely, sorrowing most of all for the words which he spake; that they should see his face no more.* They wept, and they all wept, and they all wept sorely; a sore weeping when this Minister and this people parted. From whence I note this, That there is occasion and matter of great sorrow when people loose a godly Minister. Paul was not the first Minister that ever parted with a people; nor the Ephesians the first people that ever lamented the losse of a faithful Minister. See how the people lamented Samuel, 1 Sam. 25. 1. *And Samuel died, and all Israel was gathered together, and lamented Samuel.* O that brave, that powerful preaching Samuel is gone. How did Elisha lament Eliah, catching hold of his garments, and crying out, *My father, my father, the Chariot of Israel, and the Horsemen thereof.* Christ himself when he saw the Children of Israel scattered abroad upon the mountains as sheep without a shepherd, how did his bowels yern towards them? but to name no more, take St. Stephen, Acts 7. when Stephen was departed, dead and gone, devout

carried Stephen to his grave, and made great lamentations over him, they could not but lament to think that that noble, courageous, and heart-daunting Minister should never preach more before them. When Christ was put to death, how did his followers lament him? Is it not a lamentable sight to behold a poor weather-beaten rotten ship, without Mast or Tackling, in a tempest? Good Lord, what will become of the Ship and Mariners? Is it not a sad sight to see a flock of sheep environed with a band of wolves, and no shepherd to protect them? thus it is with people when their Minister is gone. Ministers themselves have wept and lamented, when they have thought of departing from their own people, and that for these two causes.

First, } because they knew { corrupt themselves.
Secondly, } they would. { suffer others to corrupt them.

First, because they knew they would corrupt themselves. *Moses* he knew this (*Deut. 31. 29.*) he is here leaving the world, and the people thereof. *Call unto me the Elders of your Tribes, that I may speak a word unto their audience, and call Heaven and Earth to record against them, for I am sure that upon my departure you will surely be corrupted; and turned from the way that I have commanded you, for behold, I being yet alive with you in this day, you are rebellious against God, how much more then after my death?* I assure you it is cause of lamentation to think on this. Thus it was with *Joshua*, while *Jehoiada* that good Minister lived with him, and instructed him in the way that he should walk, he kept to the true worship of God: but after *Jehoiada* dyed, he turned Idolater, and persecuted the sons of *Jehoiada*, (*2 Chron. 24. 21.*)

Secondly, they knew that after their departure they would suffer others to corrupt them. This was that that *Apostle Paul* use these words to the *Ephesians* (*Ver. 29.*) *For I know that after my departure grievous wolves shall*

enter, not sparing the flock. And therefore well may you mourn when a faithful Minister is taken from you. I shall say no more, only a word or two to *Paul's* speech, wherein you have.

First, *Paul* } to } *God* } for them.
 Secondly, } speaking } from } *God* } to them.

First, he spake to them from *God*, and then prayed to *God* for them. I shall divide this speech to them from *God*, into these two parts.

First, } he spake some } vindication of himself.
 Secondly, } thing by way of } exhortation to them.

First, You may observe in *Paul's* farewell speech, something by way of vindication of himself; and it is not amiss for a Minister, when he is to depart from a people, to say something in vindication of himself; for there are enow that will, when his back is turned, lay falsehood and scandals to his charge, which they never darst do to his face: *Samuel* knew this, and therefore provided for it, in 1 Sam. 12. 1. *And Samuel said unto them all, Behold I have hearkened to your voice, and have made you a King, now behold the King walks in and out before you, I am old, and of grey hairs, and must now leave you, I have walked before you from a child to this day, and now witness against me before the Lord, whose Oxe have I taken, or whose Asses have I kept? whom have I done wrong to? or whom have I hurt? and of whose hand have I received a bribe to blind mine eyes therewith?* he stood here upon the justification of his life and carriage towards them, that he had not been a self-seeking, or oppressing man unto them; and thus did *Paul* vindicate himself to the *Ephesians*: give me leave to divide *Paul's* vindication into four or five parts.

First, He tells them that he had constantly preached amongst them, notwithstanding all the afflictions which encountered him, (v. 19.) *Serving the Lord with all simplicity of mind, with many tears and temptations*

which beset me through the lying in wait of the Jews.

Secondly, He vindicates himself, by telling them the manner of his preaching, (v. 20.) *I have taught you publicly, and from house to house: you know I may truly apply this to my self, for I have not only taught you publicly, but in many of your houses also. But,*

Thirdly, He vindicates himself by telling them the matter of his preaching; and I bless God it hath been my method ever since I preached among you (v. 21.) *testifying to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ: and this is my rejoicing (now I may preach no more) than I have spent my time in declaring unto you the fundamentals and grounds of salvation, and not in frivolous Ceremonies.*

Fourthly, He vindicates himself by declaring the impartiality of his preaching, (v. 27.) *I have not shunned to declare unto you all the Council of God. Oh my Brethren, though I cannot say I have declared all the Council of God; yet this through grace I can say, that I have not shunned to declare any of it.*

Fifthly, Paul doth clear his Doctrine, and maintain himself, by telling them he had preached freely, (v. 33. and 34.) *I have coveted no mans silver, or gold, or apparel. Yea, ye your selves know that these have ministered to my necessities, and to those that were with me. I bless the Lord I can with a good Conscience safely say, I have coveted neither your silver nor gold, neither am I a penny the richer for what I received of you: it was not a desire of any thing of yours that made me at first accept of this place: yet this I shall say for your honour, that you have richly and liberally bestowed your favours upon me: but as there is something in his own vindication; So,*

Secondly, there is something by way of Exhortation to them, (v. 18.) *Take heed therefore unto your selves, as Paul before he leaves them hath something from God to say to them; from whence I note this, That the Ministers of God, before they quite leave, have something to say to them from God; it was thus with the holy men of old: Jacob, when he was dying, called all his Sons before him, and to every one he gave counsel, and blessing; David when he was upon leaving the world; he knew he should not live long, he calls all Israel unto him, sayeth thus unto them, (1 Chron. 28. 8, 9.) Now therefore in the sight of all Israel, the congregation of the Lord, and in the audience of our God, keep, and seek for all the Commandements of the Lord your God, that you may possess this good Land, and leave it for an inheritance to your children after you for ever. And thou Solomon, my Son, know the God of thy Fathers, and serve him with a perfect heart, and with a willing mind, for the Lord searches all hearts, and understandeth all the imaginations of the thoughts, if thou forsake him, he will be found of thee, but if thou forsake him, he will cast thee off for ever. Thus you see it hath been the custome of holy men of old, when they are leaving the World, to say something to their people; so now here, I am come unto you this day as a dying man, for you know when this day is gone, I must no more preach among you; and I know you are come, to see what I shall leave you for your Legacy, which that I may do, take these Twenty things, as Counsel, and Advice from a dying man; and O that they may remain with you when I am dead. First, I shall give you Ten by way of Caution, and secondly, Ten by way of Counsel; my Cautions are,*

First, Beloved, I beseech you, as you tender the welfare of your Souls, take heed of breaking the Sabbath day, of Prophaning the Lords day; it hath been observable, that whereever Religion hath flourished

among any people, there they have ever been careful, and conscientious of the Sabbath day; and on the contrary side, where Religion is gone to decay, and people grown to prophanenesse, there they are alwayes loose on the Sabbath day; pray remember, I hope you will remember, for God calls upon you, and commands you so to do, (*Exod. 20. v. 8.*) *Remember the Sabbath day to keep it holy: do not you take so much liberty as some will give you: whoever you are that refuse thus to do, I will leave this assertion upon you: thou wretched man, hath God given thee Six dayes, and reserved but one for himself? and wilt thou Rob him of that too? what! if he had given thee but one, & kept fix for himself, would you be so vile, as not to keep them? how much more then, when God hath given thee so much prebeminency in time, this is the first, be conscious in keeping the Sabbath day.*

Secondly, Take heed, and beware of Idolatry: this was *John's* caution to his beloved Children, (*1 Epist. 5. v. 21.*) *Little Children keep your selves from Idols.* There is no sin to which, nor no sin by which we are in more danger than Idolatry.

First, there is no sin to which we are in more danger than Idolatry: *Moses's* back was no sooner turned, but the people made them a brazen calf, and bowed down to it, and worshiped it as their God. (*Exod. 32. v. 4.*) *Jehoiada* was no sooner dead, but *Joash* returned to Idolatry: if we were not prone to this sin, what is the reason all the world turns Antichristians to Universally.

Secondly, As there is no sin, to which we are in more danger, so there is no sin by which we are in more danger, than Idolatry. I do confesse, if you will keep your garments clean, & undefiled with the mark of the Beast, it may be you may come under shrewd temptations; yet I intreat you, as a dying man; as you love your souls, and for God's sake, flee from Idolatry notwithstanding your

your temptations; for God hath promised that under all the temptations that happens to you, he will support you, if you flee, and withstand the thing you are tempted to, (1 Cor. 10. v. 13.) *there hath no temptation taken you, but such as is common to men, but God is faithful, & will not suffer you to be tempted, above that you are able to bear, but will with the temptation, also make way to to escape, that you may be able to bear it; now see what use the Apostle makes of this promise, in the next verse he follows with these words, my dearly beloved, flee from Idolatry, seeing God will uphold us, let us withstand any temptations, to this end, that God may uphold us; this is the second Caution.*

Thirdly, Take heed of Apostacy, of a degenerating, backsliding spirit; that ye do not fall off from the truth, and ground of the wayes of God, which ye have known, and professed it is true; it may be for standing to your principles you may lose the love of man; I acknowledge it may be so, but hear what God saith, *If any man fall back, my Soul shall have no pleasure in him; if thou goest on, mans Soul may have no pleasure in thee, but if thou fallest back, Gods soul will have no pleasure in thee, thou doest by Apostacy declare to all the world, that thou hast made trial of the wayes of God, and thou doest not find them to be as good as thou thoughtest they were, nay not so good as others: O take heed of scandalizing the wayes of God, here how God complains of those that so do (Jer. 2. 10.) Go unto the Isles of Chittim, and behold and send unto Kedar, and take diligent heed and see, whether there be such a thing, hath a Nation changed their God, for those which are no Gods? but my people hath changed their glory; for that which will not profit. Hear O Heavens, and be astonished at this, for my people have committed two evils, they have forsaken me the fountain of living waters, and have bowed to themselves broken cisterns that will hold no water; whatever it is that will*

lead thee to Apostacy, beware and flee it, especially evil company, (of which I shall speak more anon) let your love to Christ be augmented, and love of your selves abated; for unless you love Christ, very much, and your selves very little, I cannot hope that you will stand to your principles.

Fourthly, Beware of Covetousness; it is Christ's Caution, (Luk. 21. ver. 15. *Take heed, and beware of Covetousness*: here is a Caution, with a double action, take heed, and beware: believe me Brethren it stands upon us so to do, for it steals upon us before we be aware of it; there is no person will deal more injuriously with a Christian than a covetous man will; he will betray his Life (if it were in his hands) into his Enemies hands for Money, as *Judas* did. A covetous man he will injure Christ in his Ordinances, he will not come at them, for the love he bears to the World will not suffer him truly (quoth he) I have lost this, or that, while I was hearing a Sermon, Pardon me no more, I must stay at home, and look after my business; I could give you many instances of this, but time will not give me leave; I shall only touch this one, what was it but the Love of this World that kept those who were bid to the Marriage Supper of the Great King of Heaven from coming? One had bought a piece of Ground, and he must needs see it; another had bought Oxen, and he must go to prove them; a third had Married a Wife, and therefore he could not come. Of all persons in the world, a covetous man, cannot, nor will not endure to bear the Crosse of Christ, (Philippians 2. v. 8.) For many walk of whom I have told you often, and here tell you weeping, that they are the Enemies of the Crosse of Christ, whose end is self-ruination; who are these? what manner of persons are they? why they are such who make their Belly their God, whose glory is their shame, and who mind earthly things. A covetous man he will lie with *Ananias* and *Sapphira*; he will steal with *Ahab*, he will murder with *Abel*, he will betray with *Judas*; what will he not do to attain his covetous desire? this is the Fourth, beware of covetousness.

Fifthly, You that have not taken warning yet; I beseech you take warning now; have a care and avoid evil company, (Ephes. 5. 11.) *Have no fellowship with the unfruitful works of darkness*, but rather reprove them; come out from among them, and be separated from them. Never go into a wicked mans company, if before you go, you have not a probability of doing good, or getting good. Consider with thy self, is there any likelihood that thou by thy whole company may do him any good, if there be, then go on; if not, draw back, avoid them, fly from them, for their steps tend to perdition. In wicked company those two things have been effected.

Good } men made } bad.
 Bad } men made } worse.

Good men have been made bad by wicked company; *Jeboah* that good King is in an example of this, who by the company of wicked *Abab*, was drawn to fight against those whom God favoured, and to help *Abab* in his wicked enterprise.

Bad men have made those worse by evil company: *Abab* was made worse by the instigation of his wicked wife *Jezebel*. Oh can you bear when you are in their company to hear them blaspheme the holy name of God, and not reprove them. Truly, if you can, it is a sign you are not so good as you should be.

Sixthly, my sixth Caution is this: Oh have a care of having the least finger on your hand against a Saint, it is dangerous to have a thought, word or act against the people of God, it is dangerous to have a thought amiss of them (*Psal. 62. 3.*) They imagine mischief against a man (that is against a Saint) therefore they shall all be slain, for their bare imagination they shall be cut off. It is dangerous to speak against them, How durst thou (saith God to *Miriam*) to speak against my servant *Moses*; and immediately he smote her with leprosy as white as snow; It is dangerous to act against them, and it is forbidden by God (*Psal. 105. 5.*) Touch not my anointed, nor do my prophets no harm. Perhaps you would say you would not do them any harm, if you thought they were Gods people. Oh but take heed lest they prove Gods people, and then it were better for you, if a millstone were hung about your neck, and you cast into the Sea, than to offend the least of them.

Seventhly, Let me beseech you all to take heed of complying with this sinful world, whoever doth, do not you: but take up that good resolution of *Joshua's*, As for me and my House, we will serve the Lord. Though all else forsake God, yet will not I, yet let not us, I beseech you (saith he) that you would not conform your selves to the fashions and manners of this wicked world. Oh take heed of conforming your selves to the Conversation of this world, but walk harmlesse, and shine as lights in the midst of a crooked, and perverse generation, if we will comply with the world, I mean to be as most of the world are, that is temporizers, time-servers, preferring the pleasing of a man, before the pleasing of God, then we must lie in wickedness, as all the world doth (*1 John 2. 10.*) for all that in the world is either the lust of the flesh, the lust of the eye, or the pride of life, and these are not of the Father, but abide in the wicked one, the Prince of the power of the air, after whom the men of the world walk. This is the seventh, take heed of Conforming your selves to this world.

Eightly, Take heed of a hasty spirit when you are under sad dispensations, when you are under sufferings, you are apt to seek, and cry out with relief, come it which way it will, and on what terms it will.

(Lev. 26. v. 18.) *He that believeth maketh not haste*; but it be-
 maketh not haste to get out of his afflictions; the people of *Israel* was
 of hasty spirits, and murmured because they were kept so long in the
 wilderness, for which God slew an innumerable company of them.
Saul was of a hasty spirit, and by it lost his life, and Kingdom. *Jacob's*
 Mother no sooner told him his Father's intent, but he was resolved
 to have the first blessing, though he cheated his Brother, and dyed
 for it, and so told his Father, that he was his eldest Son, but he him-
 self was afterward deceived by a lye, with having the eldest daugh-
 ter given him instead of the younger. Take *David* for your ex-
 ample. he waited Gods time; the Kingdom was promised to him
 after *Saul's* death, and when *Saul* pursued him, you know *David* had
 him twice in his power, and with ease might have destroyed him, but
 he would not. *Far be it from me* (saith he) *that I should touch the*
lords anointed. Let God smite him by the hands of his enemies, I
 will not; it is far better to be Gods Bond-slave, than the Devils
 Free-man; do not use any the least action whatever in an unadvised
 way to deliver thy self, but patiently set down, and wait Gods good
 time, which when once come, thy deliverance will assuredly come
 with it. Take heed then of a hasty and sudden spirit under afflic-
 tions; Some men when God takes away any comfort from them, are
 of so sudden a spirit, there is no pacifying of them; God will some
 day take something from you, which I believe you would will-
 ingly keep; will you therefore be of so sudden a spirit, that because
 you cannot enjoy all, you will not enjoy any, but will rob your selves
 of all? what though you cannot enjoy your Minister any longer, will
 you not make use of the Ordinances of God? I beseech you to leave
 this spirit, and let the deprivation of one mercy be a means to make
 you make better use of those that are left.

Nintily, My ninth Caution is this, take heed of an ungodly Mi-
 nister, I speak not to any mans person in particular, neither can I
 because I know not as yet who will succeed me; but whatsoever he
 be, if he be wicked, beware of him; for if he be ungodly, the peo-
 ple will follow him; for like Priest, like people; and I pray God
 deliver you from such Ministers, as for doctrine do teach the con-
 demnations of men; and cry peace, peace, when sudden destruction hang-
 over their heads: such Ministers may please you, but believe me
 they will never profit you: but as soon as you will find that through the
 use of Security, you are led to the pit of Perdition. They will tell
 you, you need not be so strict and diligent in your conversation, for
 Heaven is not so hard and difficult to gain, as some would make
 you believe: believe them not, but remember, that without holiness
 none shall see God; and that neither Fornicators, Adulterers,
 Idolaters, Thieves, Murderers, Covetous persons, Drunkards, Ravi-
 shers, nor Backbiters, shall inherit the Kingdom of Heaven.

Gospel) only. Christ, when he was preaching to a throng of People (as I am here this day) said unto them, *Take heed, and beware of the leaven of the Pharisees which is among you.* Oh that I had no cause to say, the leaven of the Pharisees is among you! I mean, that there are many here that are but bare professors; let me ask you that are only professors this one question, is Religion good or bad? if it be not good, what is the reason thou art not ashamed to profess it? if it be good, what is the reason thou dost but profess it? by thy bare professing, thou lovest the love of man; by no more then professing thou canst never gain the love of God; so that on all sides thou art like to be miserable: The world will hate thee for being so good, and God will hate thee for being no better. What a sad thing is it that thou lovest thy comforts in this life by professing so much, and thy comforts in the life to come, by no more then professing. Thus you have heard what I have to say by way of Caution: I shall now speak to you by way of counsel. The former ten were Negative, these shall be Positive.

First, I intreat you all, that above all things you would mind the one thing necessary: that you would not trouble your selves so much with many things of little concernment, but mind the great thing for which you came into the world. Oh my friends, will you spend your time for that which will not profit you, and your money for that which is not bread: Look after Grace, labour to get an Interest in Christ, of which if you be unprovided, you will be undone for ever, and it will be better for you, you had never been born: Oh, gain Christ, and then you will be fitted for all times, all troubles, and all conditions that can happen unto you; you will be endued with all wisdom and with all riches; if you gain not Christ, all that God doth to you, and for you, will nought at all avail you.

Secondly, My second advice and counsel unto you is this, That you would live as you would die, live to day as if you must die to morrow: Let me ask you, would you be content to die in the state you are in? if my soul doth not desire to be in a better state when I come to die, then now I am in, I may very well sit down satisfied; if not, then surely it greatly concerns me to look after a better: would any man be content to die a Drunkard, I ask you that are Drunkards, I do believe you will answer no; why then do you live in drunkenness? How know you that God will spare you when you are drunk, until you are sober again? we may read of many that have died in their drunken fits, God doth not alwayes send his thunder to warn thee, before he sends his Serjeant to arrest thee: how knowest thou but Death may strike thee on a sudden: what will become of thy Soul? Oh Beloved, I beseech you live not in the state you are unwilling to die in: Balaam was not such a wretch, that he could cry out, *Good Lord, let me die the death of the Righteous.*

we so bad husbands, but will lay up for a rainy day. I mean against a time of sickness comes, wherein you will be unable to work; are you thus careful to maintain your bodies? and will you be careless of your souls? Oh be careful to provide for stormy weathers, you have winter garments for your Loaves to preserve them from cold; let patience be your winter garment to preserve and keep your selves warm in afflictions; I know that he that will live godly in Chr R Jesus, shall suffer persecution, and that through tribulation and sufferings we must enter into the Kingdome of Heavens. Shall I not then provide for them? but you may say, what, dost persecution attend all the godly? a man may escape them as well as suffer them? but ease affliction should not come thou wilt be never the worse for the being provided for them, for he that is fit to die is fit to live, and that man that is fit to suffer afflictions is fit to live without them; It was *Paul's* exhortation to the *Ephes. 6. 10. Finally my brethren, put on the whole armour of God, that ye may be able to withstand the wiles of the Devil*: And it is wisdom in a man, to provide for a misery before it comes; there is mention made of a Nation (the *Spartans* I think) that useth to chuse their King as we do our Lord Mayor every year, and whilst they are in their annual Government, they live in all abundance of state, have all the fulness their hearts can wish; but when their year is over, all their pomp and glory is over too, and they banish'd into some obscure remote place for ever, Where they spend the remainder of their lives in great want and misery: One King (knowing this) being called to rule over that Nation, made such use of his time wherein he reigned as King, that by his provident living, he heaped up so much treasure, and sent it before him to the place where he knew he should be sent, as maintained him all his life time. Thus it is, God hath appointed to every one a time to live in, and that but a short time too, and in that time he hath appointed afflictions to attend us; if we will live godly in Christ Jesus, is it not wisdom in us then to provide for them? Take heed then that to avoid suffering, you do not commit sins: to commit sin, to avoid suffering; is as if a man should run out of the mouth of a barking Dog, into the mouth of a devouring Lion's what is the worth of man to the wrath of God? Man can but destroy the body and no more, but God can destroy both body and soul into hell fire to all eternity.

Fourthly, My fourth word of counsel, and direction is this, be serious in serious things; when you come to perform serious things, do them seriously; I do not know that ever I saw a man tell a liep while he was telling of money, for if he should, how could he tell whether it were right or no? Yet alas! too too many sleep when they should be taking heed, not only by natural sleep, but also by spiritual sleep, they are too careless in receiving the word, they hear, and do not

take all for truth their Ministers tell them. Beloved, I believe I will scarce put so much confidence in a man, as to receive a great money without telling it, because he saith it is right; and yet will you receive all that your Minister tells you is truth for truth, without trying it? You must not be sluggish in your working for God, but put forth your selves to the uttermost. You must make the Kingdome of Heaven suffer violence, and take it by force, but then,

Fifthly, The fifth Direction which I shall give you, is about hearing the Word, how you must behave your selves when you hear. I take it for granted you will hear, I hope you will, for brown bread is better then none, and a little is better then none at all; yet I treat you take these two words of Direction:

First, Try the word you hear by the Truth.

Secondly; Try your selves by the Truth.

First, Try the word you hear by the Truth; if it be not consonant to that, believe it not, let who will preach it; Paul exhorteth the Galatians so to do (Chap. 1.8,9.) But though we, or an Angel from Heaven preach any other doctrine unto you then that which we have preached unto you, let him be accursed: How, Paul accursed? sure you speak too high, what if an Angel? must he be accursed? Sure you will say in your words again; nay, instead thereof, he repeats them over again; as we said before, so I say again, if any one preach any other Gospel then that which you have received, let him be accursed. If any man pretend a Revelation from Heaven, and cannot bring Scripture for what he saith, do not believe one syllable. Take the noble Bereans for your example, they would not believe Pauls doctrine until they had searched to see whether it were so or no; but then you are to try the word you hear by the truth, so try your selves by the word; you hear as a truth, that there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. Now try your selves by this truth, and see whether or no you walk after the flesh, or after the Spirit: I have likewise two Directions about the preaching the Word.

First, Do not you receive the Word for the persons sake that brings it? I am apt to think, that many of you will receive a Truth of one mans bringing, which you would not receive of another; and thus ye receive the Word of God with respect of persons, when you ought not; but first receive the Word for its own sake; and secondly, receive the person for the Words sake, (1 Thes. 5.12.) we beseech you brethren to know them which are over you, to labour with you, and labour among you in the Lord, and to esteem of us very highly in love for their works sake.

Secondly, My direction in the sixth place, shall be concerning the time we live in, and I shall tell you, how you ought to behave your selves in two particulars.

First, Blame thy self most that the times are so bad: there is a general complaint about the sadnesse of the times, but no particular; every one puts the cause away from him, and instead of accusing themselves, are alwayes accusing others: *Abah* he said to *Elisha*, *Thou art he that troubles Israel*: *Elisha* said to *Abah*, *Thou art he that troubles Israel*: *Adam* said to God, *The woman which thou gavest me did give to me, and I did eat*: The woman she said, *The Serpent beguiled her*: Thus do we put it off from our selves to others: No man saith with *Jonas*, for my sake it is thus come upon you, I am the cause of all this: No man saith, what have I done? would you have the times mend? Oh then, every soul of you condemn yourselves, and amend your wayes, the times would not be so bad, if we were not so bad; would you have the effect cease, then seek to remove the cause. But then

Secondly, Pray not so much for better times, as better hearts; for had you never so good times, and not good hearts, your blessings would be curplings, good times without good hearts, will but hasten you the sooner to the slaughter.

Seventhly, If you cannot do the good you would, then do the good you can; many people are so fullen, that because they cannot do all they would do, they will do none at all. I beseech you, be not of this temper; what though you cannot serve God in publick, will you not therefore serve him in private? why may you not do as *St. Austin* was bid to do. (*tolle legem*) take up and read? this will be a reading and praying time with you; and now you cannot hear as formerly you have done; oh pray more, and read more, and the less you have in Publick, the more you may have in private; you may read and pray, we are not forbidden that yet, let us then make use of them.

Eightly, My intreaty is unto you all, that you would be careful and circumspect in your conversation. (*Ephes. 5. 15. 16.*) *And then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the dayes are evil.* Walking becometh the Profession of the Gospel, and labour to be blameless towards God and man. What notice will there be taken, when any Professor doth but slide, and do any thing amiss, it is little joy of wicked men to hear of it; and how diligently do they watch for it, and when will they see it? We have a Proverbe, *That one man may be as a filthy stone, and another look on; I am sure a wicked man may be as a filthy stone, and when a Professor one; for it is the fillings, the bad lives of Professors, that makes Religion ill spoken of, and hindereth many a weak soul from closing with it: sure think they, their Religion cannot be so bad, their conversations are so bad; let us therefore be wary, and careful in all our actions.*

Ninthly, Mourn and lament for the sin you cannot hinder; it was of *Am.* (a *Pe. 2. 8.*) that his righteousness should be as a

the wicked conversations of the *Sodomites*. Oh that we were but as good as we should be, then sure it would grieve us more than it doth to see the wicked and abominable lives of those among whom we live; though thou dost not blaspheme God thy self, yet it is thy God that is blasphemed, and shall not that trouble thee? how canst thou but reprove them whoever they be? When a sick man seeth his Wife, Children, Friends, and Physician, lamenting his condition, sure it will make him think his condition is worse then he thought it, or very bad at least, or else why do they take on so, if there was no cause of fear? Thus it may be thy reproof may work upon a wicked man, if when thou hearest him blaspheme God, thou lamentest his condition, and put him in mind of his sad estate, it may make him lay that to heart then, which he never did before.

Tenethly, The last thing that I have to beseech of you is, That you would love one another: I have not at all sought to proselyte you to my way, but whatever you see in whoever it be that is of God, oh love it, be he of what profession he will, he is a godly man: Oh then love him, you cannot love God if you do not love his people: let brotherly love continue; your Minister must not continue, oh then let brotherly love continue. (1 John 1. 20.) *If any man saith he loveth God, and hateth his Brother, he is a liar, and the truth is not in him; for if he loveth not his Brother, whom he hath seen, how can he love God whom he hath not seen? we believe, saith John in the next Chapter, that Jesus Christ is the Son of God, and he that loveth the Begotten, must also love him that is begotten.* You would be loth to do otherwise in civil business: will you refuse commerce with a man because he is contrary to you in opinion, because he is not a Freeman of your City; be not then so far from loving one another, as to bear hatred one to another. Thus you have heard what I had to say unto you by way of caution and counsel: Oh that they may make such impressions on your hearts, that they may be your continual practice in your lives and conversations. I shall now close with the words of St. Paul (2 Cor. 13. 11.) *Finally Brethren, Farewel, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you: And the Lord grant, that both you and I, when we come to the Judgement Seat of God, render up our Accounts with joy, and receive an immortal Crown with Christ in Heaven, until which Day I beseech Almighty God to keep you and preserve you in his fear.* *Amen.*

FINIS.

Mr. Lye

SERMON

Preached at the conclusion of
the Morning-Exercise in
LOMBARD-STREET.

John 13. 17. *If yee know these things, happy are yee
if you do them.*

IN these words two things observable; First,
A *Supposition*, which is double. 1. *If you
know these things.* 2. *If you do these
things.* There be many that *do*, but do
not *know*, do not *understand*; there be many that
know, but do not *do*, do not *practice*. But our Saviour
to his Disciples is, *If you know* first, and then, *If
you do*: *Knowing* without *doing* is unprofitable; *do-
ing* without *knowing* is impossible. 2. A *Possession*, If
you so *know*, as to *do*, then *ye shall be blessed*, happy
are yee.

First, for the *Supposition*, which is double. First,
If you know; this word *Knowledge* in Scripture con-
tains two things.

1. It intimates an act of the mind or *understand-
ing*, If you know.

From both these significations, you have these two Observations.

1. Our first care should be, *that*, with all seriousness to apply our selves to the knowledge of the things of the Gospel; wee must with the Angels *prostratus*, stoop down to look into, to have a clear, thorough, perfect sight of these things that are displayed in the Christall-glass of the Gospel. Wee must look into the perfect Law of Liberty, *James* 2. 25.

2. As the word imports an act of memory, or remembrance, it affords us this Observation, *viz.* Next to our knowing of it, should be our care to retain and remember the glorious Truths of the Gospel. 'Tis all one, not to remember, as not to know; wee must not only attend to Wildomes words, but must keep them in the center of our hearts, *Prov.* 4. 21.

3. If you do, hence observe, 'Tis not enough to know and remember, but wee ought to do according to what wee know, and practice according to what we remember. 'Tis some right kind of happiness to know, but so to know, as to do, this is the happiness. If you know, if you do. Wee must not only be hearers of the word, but doers of the word. Knowledge without practice, 'tis Rachel like, fair indeed, but barren; practice without knowledge (were it possible) Leah-like, fruitful, but blear-eyed; both together, Rachel's fairness with Leah's fruitfulness, a fit Spouse for a Solomon.

4. For the Position, *Happy are you if you do* hence observe, There is a blessedness annexed to knowing the Truths of God, as to remember, and to remember as to do the work of that word.

you know, if you do, but better wife, blessed are you
 01 Thus I have cut the wood in pieces. The se-
 cond Observation is that I would first commend
 from the supposition, *If you know*, that carries in it
 an act of memory; namely, That as it is in our
 care to know, so it should be our next care to re-
 member what we have known. To this end let me
 help your memories by way of a Summary rehearsal
 of our *Morning-Exercise*. The first Sermon that
 was preached to you was built upon

Isa. 55. 3. *Hear and your soul shall live.*

From that Text, this Doctrine, *That the soul
 shall surely live, spiritually, blessedly, eternally, that so
 bears, as to come to Christ himself.* The grand que-
 stion upon that point was this, *What must be done that
 we may so hear?* 'Twas answered, something was
 to be done before, something at, something after
 hearing.

First, *Before hearing.* That holy ducie of hear-
 ing calls aloud for holy *preparations* so much at least
 as settles the bent of the heart heaven-ward; so
 much at least as makes us humble, and hunger
 after spiritual Manna; so much at least as raises the
 heart into a posture of expectation of some divine
 and spiritual good from God.

Secondly, a right demeanour in, or at hearing,
 which consists,

First, The hearer ought to propound to himself
 spiritual and right *ends*, and that

1. Negatively, This must not be hearkning and
 to come and judge either the Word, or the Minister
 of it; nor

2. To come and hear things that will trouble his
 fancy, if hee desire that, let him go to those links

4 *Mr. Lye's Summary Rehearsal*

of all wickedness, *Play-house*; nor
3. Must wee propose this our end, merely to
better our parts; nor

4. Merely to know, much less merely to be
known, that it should be said of us, that *wee have
been at the Morning-Exercise every day this month.*
But, our end should be to profit by what wee hear,
*Psal. 119. 33. Wee should hear that our souls may
live.*

Secondly, Wee must labour to approve our
selves true *Gospel-hearers*. And to that end

1. Wee must be *wakeful* hearers; 'tis dangerous
sleeping by a Candle set up by God.

2. Wee must be *Reverent* hearers: in the fear
of God wee must worship, though not towards, yet
in his holy Temple.

3. *Attentive* hearers; our ears and hearts should
bee like *Lydia's*, open to attend to those things
spoken by *Paul*, *Act. 16. 14.*

4. *Receptive* hearers: Wee must take in what
wee hear, *Act. 17. 41.* And this must be done with
Faith, with *Love*, with *Joy*, with *Delight*, with
Meekness, with particular *Application*: and this
too, not as the word of such a man, or such a Mi-
nister; I abhor that wicked notion among you, the
head of such a party, and I know not what: But,
as it is in deed and in truth the Word of God:
That man never hears as a Saint, that when he
hears, doth not look mostly at the Word, as it is
the Word of the God of Saints. And if thus wee
apply our selves to the Ordinances truly, wee are
in immediate capacity to have the Glory, Spirit
and Power of Christ to rest upon us in hearing.
And this leads mee to

of the Morning Exercise.

The Second Sermon.

a Cor. 12. 9. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

From this Text, you had this truth, That *Christians chiefest glory under his infirmities, is in the power of Christ resting upon him.* In the prosecution of this Point, there was these four particulars propounded to be opened and prosecuted.

First, *What kind of power of Christ it is which Christians may hope to have experience of, notwithstanding all their infirmities?* To this Question it was thus answered; a power that *Christ hath with his Father*, with whom hee is extraordinarily prevalent more than the fondling is with his dearest affectionate Mother; A power of *Christ's Spirit* which inables us to do what God requires, and to suffer what God commands; a powerful application of *Jesus Christ himself* unto his people; and that not onely of light to them, but of living, of spiritual growth, of spiritual strength, of strength unto Conquest, yea to be more than Conquerours.

Secondly, *What is it for the power of Christ to rest on the soul?* *Ensignum*, i. e. for the power of Christ to come and take its residence in the soul; to make the soul to bee that which a Tent or Tabernacle is to him who takes up his repose therein; to come and lodge in the soul of a Believer as in his Tent or Tabernacle.

Thirdly, *What is it for a Believer to glory in the power of Christ resting on him?* that is,

1. To have the heart so full of Christ, that it

cannot

cannot contain it self, but it must be bursting out, as it were, and running over in holy Exaltations and Triumphs.

2. To bee so much in the admiration of Christ, as that to a carnal eye it makes a man seem to bee ridiculous: what a goodly person was *Daniel* in *Michals* eye, when hee danced before the *Ark*.

3. To rest on Christ so, as to look out for nothing else, &c. to terminate and confine all the desires of the soul, in, and upon, and towards Christ Jesus.

4. To oppose Christ to any, to every thing that doth in any way in the world either injure or endanger him.

4. Why should a Christian rather glory in this power of Christ resting upon him, than in any inherent grace that is given unto him? upon these Accounts,

1. Because all that a Christian by inherent grace is able to do himself, is through Christ; *I can do all things through Christ that strengthen mee.*

2. Because if there be any acceptance of what a Beleever doth with the Father, this also is through Christ; the gift is accepted, not for the gift sake, but for the sake of the merit of Christ.

3. If so be a Beleever should glory in his grace, there is a possibility of falling, but being clad with, and resting in the power of Christ, there's an impossibility of miscarrying. Thus the Saints of God have their infirmities, frailties, their multitude of frailties and infirmities: yet, have they reason to glory in that power of Christ which rests on them, on earth, but much more reason if they will look up, and see the tongue of Christ engaged for them, i. e. interceding for them in *Heaven*; And that see mee into

the line of glory and love of I. The

The third Sermon.

John 17. 15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

I Pray not that thou should take them out of the World, let them stay there, and glory even in their very infirmities; but I pray that thou shouldst keep them from the evil. In this Scripture, you have our Saviours Intercession for his Disciples Preservation. And in this his Intercession two things observable.

1. In the negative part, for what Christ doth not pray, *not that thou shouldst take them out of the world.* This sheweth that God hath his

2. In the Affirmative part, *that thou shouldst keep them from the evil of the world.* For the negative part, wherein you have,

1. Something implied, *not that thou shouldst take them out of the world.* This implies that God hath his disposal of our continuance in the world; also Christ would never address himself to his Father, that he would not take them out of the world: If so, then

1. Live constantly Believer, above the slavish fear of death. Times are not in thine Enemies hands, no not in the Devils hands, but in Gods hands.

2. Be patient under the loss of thy dearest Relations: God hath taken them that hath the disposal of our continuance.

3. Seek to God for a blessing on all those means which at any time are prescribed or used for your preservation.

There's something mainly intended. I pray not that thou shouldst take them out of the world, and

that's this, That God will have his people oftentimes continue in the world, though they meet with much trouble in the world. And if so, this should teach you *Believers*, how to carry yourselves in the midst of a sinful, wicked, rude, God-hating, Saine-persecuting World, that is,

1. *Patiently* to wait Gods leasure, you must stay his time.

2. Carry your selves *Innocently*, be sure you in the salt Sea, like good fish, retain your freshnesse.

3. Carry your selves *Wisely*, you walk among Devils, Snares, &c. walk wisely, And

4. Walk *Serviceably*, continue you must, but in Gods time, how short you know not; therefore walk *Serviceably*. For the *Affirmative* part, but I pray that thou shouldst keep them from the evil of the world. Wherein something *Absolutely*, and something *Relatively*: Take the words *Absolutely*, these are these four notions, That thou shouldst keep them from the evil.

1. Sin is an eminent evil, the evil of evils.

2. That we are utterly *unable* to keep our selves, But

3. God can keep his people, in, and from the evil of a sinfull world.

4. That 'tis the godly *only* that are kept from the evil that is in the world. But *Relatively*, especially, I pray, &c. No great matter of their sufferings, but their sins, that's the thing, let them be preserved from that; Thence observe, *preservation from sin, is a far greater mercy then exemption from suffering*: And if so, Then

I. See the folly, the madness, of those, that embrace sin, to avoid suffering; Take a stab in their hearts, that they may avoyd a scratch upon their finger.

2. See the folly of those, that desire the removal of their *Sufferings*, rather than of their *Sins*: Take away the Froggs, not my hard heart.

3. This shews what should be our greatest complaint in the midst of a troublesome world, not my sorrows, plunderings, imprisonments, Lord but the scarcities of my soul, &c.

4. This shews the grand mistake of the nature of true safety. Men think safety to be merely to sleep in a sound skin, but tis not safety to be preserved from danger, but from Sin. True, the men of the world, yea, the best of Saints are too too apt to mistake in this case; there's a heart within them that is very apt to think sometimes *Sinning* to be chosen rather then *Suffering*; not in wicked men onely, but in the best of men: for, as in water face answereth to face, so the heart of man, to man, which lets men into

The fourth Sermon.

Prov. 27. 19. *As in Water face answereth to face, so doth the heart of man to man;*

IN this Proverb two things,

1. The Proposition, and that by a Similitude, *As in water face answereth to face.*

2. The Redition, *So doth the heart of a man to man.* Or in the words, these two generals to be observed,

1. A Glass.

2. An Object to be seen in this Glass.

1. A Glass, a notable one, that's two fold. A dead Glass, Water; A living Glass, the Heart of Man.

2. The Object to be seen in these Glasses. In the dead

dead Glass, the *face of man* is to bee seen; In the living Glass, the *heart of man*; There's all the Species and Complexions, of the Sons, nay, of the Souls of the Sons of men to bee seen. That as by looking into the water, you may discern your own and other mens Countenances, and that plainly and clearly; So, by looking into your own heart, if you could have a Casement into the hearts of other men, there may you see, of what *Spiritual Complexion, Constitution, and Make* you are, as clearly as a man may see his face in Water. *As in Water, &c.* From these words this great Truth, that *the heart of every man in the world is a looking-Glass*. 'Tis such a looking-Glass wherein he may see himself, his Condition, Constitution, special Complexion, whether it be morally, spiritually, scripturally good or evil. For the right improvement of this looking-Glass, three things necessary; which are optick principles but clear to those that have either phisical or natural light.

1. There must be an *Object* that must bee seen. And oh! what visible objects are there in the hearts of men? Man is call'd a little world, a compendium of the whole world. The heart of man is the man. The heart of man is like the *Ark of Noah*, which contains all sorts, all kinds of clean and unclean Beasts: 'Tis an Epitomy of Heaven and Hell. What is there in the heart of man? Who but God can fathom the depth of it? There are more objects in the hearts of men, then Stars in Heaven, or drops in the Ocean.

2. There must be *light* to actuate this object; If it were dark, we could never see it. There must be light both to actuate the eye and object; Now this light that actuates the eye and object, 'tis either the

natural light, the light of *Nature*, the light of *Conscience*, the light of *common Illumination*, the light of the *Word*, or the light of the *Spirit of God*. By all these lights we come to look into this looking-Glass our hearts.

3. There must be an *Irradiation* from the object, *i. e.* a beaming forth from that object, some species or Ideas that carries the object to the eye, and clearly makes out to the sense what that object is: the beaming is by action from the heart (mark it, for it may be as necessary truth as was Preached among you) that look what the stream is to the Fountain, what the beam is to the Sun, that the action is to the heart, whether the act be manent, or transient, whether *Internal* in thought, purpose, election, affection, in joy, in love, in fear; or *External* in the life, in the practice, and in the conversation, so that look as a puddle stream always declares a corrupt Fountain; so all your humble holy, faithful thoughts speak a clear spiritual heart within, a holy Conversation speaks a holy Affection, and a holy Affection declares a heavenly Communion, a new Nature. Now for the Use of this, is the heart of man a looking-Glass?

1. See from hence, of what concernment the actions of men are, whether *Internal* or *External*: The actions of men are like the streams, you may certainly find the Fountain by them, they speak the heart, as the Root bears the fruit: 'Tis of infinite concernment, 'tis the Fountain of what principles within, and conversation without; descend but into thy own heart, &c.

2. This shews the sad condition of all *natural* poor souls, your hearts are looking-Glasses, but they are looking-Glasses in a Dungeon of darkness, there

be Toads, Vipers, and Devils there, but thou canst not see them, that hast no Spiritual Light.

4. Here is Consolation to Gods People; Is the heart of man a looking-Glass? What reason have they to rejoyce in their hearts, that are the best looking-Glasses in the world, not like our Gallies looking-Glasses that must not bewray their wrinkles, spots, &c. But theirs will represent their Hearts, Complexion, Condition, and Nature to them. Nay, in that Glass may be seen the face of a God: Nay further, because thy heart doth answer to another heart, and his to his, what ever Grace in any Believers, it is there in thy heart, *(seeing there's the seed.*

4. By way of exhortation; Is the heart a looking-Glass, then keep the looking-Glass very chary, make much of it, above all keepings keep thy heart, and that *with all diligence, in all places, at all times, and in all things*; If any thing under Heaven will keep thee holy, it is the keeping of thy heart. There thou mayest see all thy spots, defects, desperate Hypocrisies, Infernal Atheism, all the deliques of thy Soul: How prone to commit, as vile sins as ever committed by the vilest of the sons of men; once more, keep it *cleau*, and keep it *close*: Look into thy heart, and thou shalt find it to bee a Coppy of the Role of Eternity, where thou shalt see thy very name written in Letters of Gold or Blood: for we looking into our hearts, may and do know, that we are passed from death to live, and that upon the ground, because we love the Brethren. And thus I advance to

of the Morning Exercise.

The Fifth Sermon.

1 John 3. 14. *We know that we have passed from death to life, because we love the Brethren.*

IN these words five things.

1. *A supposed Estate*, in which we are all by nature, and that is an *Estate of death spiritual*.

2. *A peaceable Recovery*, or mention of another state, an *Estate of life*.

3. *A real Transition* from this state of death to life, *we are passed, &c.*

4. *An inseparable property* of all *Regenerate* souls in the world, they do not *love* the *Brethren*.

5! *A comfortable Conclusion*, that a Christian may make, from that property, he may know, he may be assured by this, that he is *passed from death to life*, because he *loves the Brethren*. The observation thus, *a Christian may know his real Conversion and Transition to eternal life, by his Charity among the rest, because he loves the Brethren*. This proposition was split into these two particulars.

1. *That every Believer may have an assurance of his Transition from death to life.*

2. *That love to the Brethren is one of the great eminent Symptoms of mans Regeneration.*

1. *A Christian may know his real Conversion, and Translation to eternal life*; Such a great and real change is there wrought in every Believer at his Conversion, and this wrought by such a great efficient, and infinite cause, the Spirit of God, and this cause, working by such real and powerful means and instruments, the great Word of God; and this done notwithstanding the great opposition that is made

by

by a poor sinner against the world and when wrought
it hath such real and grand effects upon a Believer,
that 'tis impossible but a Believer must needs know
this his transition from death to life.

Secondly, *Love to the Brethren is the great* [some of mens] *Regeneration. Love to the Brethren*, not
taken solely, singly, as if this was the only Cha-
racter, but *concomitantly*, taken with others, but
beyond and above all others; this is the privy seal
of God on the soul, if yee have inflamed it with
love, *hee may know hee is passed from death to*
life. The Use was of *Confutation* of the *Papists*,
those grand enemies to Gospel-Truths, and Be-
lievers peace. They abhor this Doctrine of Assu-
rance, by it, their *Purgatory* would fall down, their
Popes *Kirchin* would grow cold. They tell us, Be-
lievers cannot attain *Assurance* in this world; no.

1. Why hath God commanded us to make our
Calling and Election sure? and will God com-
mand impossibilities, such as cannot be wrought
by our, or his own power?

2. Other Saints have attained this Assurance,
this New Name, and White Stone within them.

Obj. *That's by extraordinary Revelation.*

Ans. This is not upon proof: was not the As-
surance of Gods people in Scripture grounded up-
on general promises? Had they (many of them)
either extrinsecal signs or marks to assure them of
it? did it not spring from principles common to
all Believers?

Obj. *But suppose they have Assurance to day, they*
may lose it to morrow; man is a mutable creature, he
may be a Child of God in the morning, and a
Child of Hell in the evening.

Ans. *Tis true, man is a mutable creature, yet*

is here preserved by an invincible God: man is a weak creature; but yet is preserved by the power of God into salvation: man, at a Creature, is so mutable in *Heaven*, than upon *Earth*, is preserved by God; therefore why need we?

Obj. *This is a doctrine that tends to loose the soul.* Answer. No, for it did not work loose the soul in *Job*, *Eccl.* I labour more than they all. Nothing in *Heaven* so sovereign to drive off, and preserve from lust, as the assurance of Gods love to the soul. Such assurance comes from the highest act of faith; and one of the great things of *Earth*, is to persevere in *Heaven* and *life*. Such an assurance must needs constrain the soul: The love of Christ constraineth, so far as it from inclining to loose the soul, that it casts the soul upon its knees, lifts up the soul towards him to *Heaven* continually, constantly, and with petitions, resolutions never to let the Lord of *Heaven* and *Earth* alone, gives him no rest, begging of him as for other things, so especially for this. *Lord* as thou art pleased to give me the privilege of enjoying promises, so, give me the power to perform duty. Thus, saith hee, *thy will be done in Earth, as it is in Heaven.* And so I am come as far as

The Sixth Sermon.

March 6. 10. Thy will be done in Earth, as it is in Heaven.

There is a twofold will of God:
1. Preceptive, to be done by man.
2. Providential, to be done upon man. The Minister varied the words in the last sermon, the will of God be

be done upon us; hence 'twas observed, *Gods Children must not only do, but submit to their heavenly Fathers providential will:* They must not onely do his will; the will of his precepts, but they must submit to his will; the will of his providence. Let God do what hee will; they must lay down their head upon the block; and with patience and resignation, say, *Thy will be done.* There are two grand Instances wherein Saints ought to shew this submission.

1. *First; When God deprives them of Spiritual privileges and enjoyments,* they must submit now; they must not murmur then, and that upon these considerations.

1. Suppose a deprivation of publick Ordinances, yet the holy Scriptures are left.

2. The holy Spirit too, that shall bring home the Scriptures to the conscience.

3. There are old experiences of former love to live upon.

4. Yet none can derain or debar us from making secret addresses unto God.

5. 'Tis a most noble thing, it becomes a Christian exceedingly, to live upon pulse, yet thrive.

6. By the want of such publick Ordinances God thinks fit to convince his people of their folly, in sinning away the Gospel.

Secondly, *When the Lord makes a breach upon our temporal comforts and estates;* now for submission, and that upon these accounts.

1. Come what will come, yet no strange thing is, or can happen to us, no temptation but what is common to man.

2. With what comely submission have those old Believers behaved themselves to the will of God?

liab, Job, Samuel, Daniel; and the Captain of our salvation; our blessed Saviour; yet say will; but thy will be done.

3. There's a glorious day coming, when God will unriddle all his dark providences, and show you that there is love in the bowels of them.

4. God hath made a breach upon some of thy comforts, how many comforts hath hee yet left thee?

5. Thou art now deprived of thy comforts, thou hast enjoyed twenty years, thou hast reason to be thankful it was continued so long, and not to murmur that it was taken away now.

6. Thou hast some goods, the best of goods; there's no plundering a man of his grace, no putting of him out of Gods favour.

7. God doth thee a kindness in this; were it good for thee, it should be continued to thee; Hee withhold no good thing, hee takes away nothing but what is evil, or would be so; this life is a transitory vapour, and hadst thou enjoyed it, thou couldst not long.

8. Compare thy self with thy self, and others; the other day thou wast a pitiful poor brat, and what shalt thou bee? compare thy self with others, we are low, how many thousands far beneath us?

9. All outward things are not properly, formally, good or evil; as wee fancy them to be good or evil, so they are; they are but fancies.

Use, Labour after this submissive frame of Spirit; but this, and this will evidence, that though hee frowne, yet hee favours thee, this will make thy Faith appear to bee a glorious Faith; it will show that the Kingdom of God is not only come to thee, but in thee, and rules in thy heart to that end.

What shall I do to submit? *Psalm 121.*

1. Let not a day of adversity take thee unawares.

2. Do not over-value thy self, do not think too great of thy self, that the wind must not blow thee.

3. Retract the superlative of thy desires, do not look at so much, as what is necessary.

4. Design nothing as thy main end, and business, but the honour and glory of God; mind but his honour; and let him alone, to take care of thy external Comforts; Believer, who art so much in his heart, in his book, in his soul, that hee numbers the very hairs of thy head: And thus wee fall upon

The Seventh Sermon.

Matth. 10. 30. But the very hairs of your head are all numbered.

FROM this Text you had this great Conclusion, The special and distinct providence of God, extending to the smallest things and creatures, and in a special manner to the smallest Concernments of Believers, and a great Argument to remove their fears, and inordinatities, and to quiet and confirm their souls in confidence upon God. The very hairs of, &c. Is it so? then

1. Wee have no reason to repine at wicked men when they prosper; let them ruffle; puff, throw, and swear, what then? they will cut off the head; no, they cannot touch a hair.

2. Be not over-much troubled with any particular changes or passages in the world; they are all managed by a particular and distinct providence.

3. Fear not man slavishly, this use our Saviour makes of it.

4. This rebukes our inordinate and distracting cares; thou art mighty inquisitive, what shall I eat? what shall I drink? wherewithall shall I be clothed? Friend, thy hairs are numbred, content thyself, God will take care, &c.

5. In all passages of the world, observe and acknowledge not only a *generally*, but be sure to observe a *particular providence*; and then conclude

1. That nothing shall befall thee for want of faithfulness, sufficiency, knowledge, love in God.

2. Nothing shall come unto thee, that shall in the least damnifie or injure thee.

3. That all the plots, designs, contrivances, attempts of the Devil, and all his party against Gods Church, are all under a providence, they are all numbred. All the hours of thy sufferings, all thy tears, fears, griefs, pains, waives; every one numbred. Thou tellest the clock at midnight under thy pains, and God tells thy pains more, than thou dost the clock; nay more, the *hairs of thy head are numbred*, therefore, not the meanest Beleever in the greatest croud is over-looked by God. And then, all thy *worldly concernments*, thy relations, diseases, &c. are all numbred. Nay more, remember this Beleever, all thy distrusts, disquiets, murmurings, dispendences, the meanest lust unseen, and the most secret sin, are all numbred.

6. Are our hairs numbred? this is sad news for unbelievers? are your hairs numbred? then certainly your *oaths, curses, contempts of Gods people*, all your sinful thoughts, words, actions, wilful omissions of commanded duties, commissions of forbidden sins, all your disputings against God, his People, his Word, Waies, Will, are all upon the file, they are all numbred.

71. What an discouragement is there here for poor sinners to come in to God. Do but come in to God, and thou shalt come into such a condition of safety, that thy very hairs shall be all numbred; and if thou wilt not come in, certainly thou art wanting to thy self; for, look as well as thou canst to thy self, thou hast not a promise to keep one hair of thy head till to morrow morning; nor a promise of a sup of water, bit of bread; nor a promise for one minutes safety, till to morrow morning. And if so be that thou hast not a God, no interest in him, if God should turn his back on thee, a thousand to one but afflictions come; and if afflictions come, thy heart's gone, thou having *no spiritual strength* in heart, no eternal Rock of Ages to fly to, no wonder if thou faint under them, and so thou wilt certainly do; if a Beleever that hath but little strength, is apt to faint, thou that hast no strength wilt utterly fall, when afflictions findes thee. And this leads to

The Eighth Sermon.

Prov. 24. 10. *If thou faint in the day of Adversity, thy strength is small.*

THe Observation from hence, was, *To faint in the day of trouble argues a mans inward strength to be but small.* His judgement weak, his reason low, his graces feeble, his inward comfort, peace, and joy not much, but very little. This
1. Shews whence our *mis-givings* of heart, whence our want of *liveliness* of Spirit in and under troubles proceed, even from hence, *that our strength is but small.*

2. Teaches us how to judge what our *spiritual strength*

of the Morning-Exercise.

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strength is; namely, this way, how dost thou bear afflictions? how is it with thee in a day of distress? dost thou faint, and fail, it argues thy strength is but small.

3. By way of dehortation; do not thou faint in the day of affliction, of adversity. Take heed of fainting in three things.

1. Under work or duty, be it never so great, grievous, troublesome, or dangerous.

2. Under the with-holdings of mercy, be they never so long detained.

3. Under afflictions, be they, or may they be never so grievous; whether

1. *Publick Afflictions*, the afflictions of the Church of God: Suppose *Sion* is now clad in sackcloth, there's a time coming when shee shall be arrayed in Scarlet: when the *Whore's* Scarlet shall be turned into Raggs, the Churches Raggs shall be turned into Gold. Or,

2. *Personal Afflictions*, faint not under them; be it this, or that, or the other, be they never so great, never so long, or never so many. But, what shall I do to bear up my spirit, and to preserve mee from fainting?

1. Live in the holy dependance, and filial fear of the great God: hee that fears God most, so be sure will faint least.

2. Strengthen grace; there are two graces to be strengthened, viz. Strengthen *Faith*, I had fainted unless I had beleaved, &c. Strengthen *Patience*: dejection of soul usually comes from impatience.

3. Be much in prayer: If my men afflicted, let him (not go and unskillfully mull and complain, but let him) pray.

4. Make use of heart-strengthening considerations; and that is,

1. Turn

1. Turn over the Promises: they are left on purpose as Gods Bottle, his Vial of Cordials to keep the soul from fainting.

2. What ever befalls, remember it proceeds from Gods love.

3. All that God aims at, is, to do thee good.

4. Be the affliction never so great, 'tis as necessary as prosperity, as health; this thy Physick, is as necessary as thy food.

5. The issue of all, a Crown of glory: These light afflictions which are but for a moment, worketh out for us a far more excellent and eternal weight of glory. And therefore, if so be there be such principles from which afflictions flow; and such ends to which they are managed; 'tis no wonder Christ will not pray that wee may be taken out of the world, from affliction, but kept in this world, from the evil: So wee fall on

The Ninth Sermon.

John 17. 15. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*

God hath spoken once, yea twice have I heard this, that power belongeth unto God. When God is pleased to strike twice upon the same string, it seems he hath something more than ordinary mind, that you should observe the Tune. The Doctrine was, That it is the Will of Jesus Christ, that his Servants should continue in the world, though they meet with nothing but trouble in the world. I pray not that thou shouldest take them out of the world; let them stay Lord, be thou but their Pilot, and then keep them at Sea as long as thou wilt. God knows his

Saints are very serviceable in their generation: They are, as it were, a pillar of fire unto the rest of the world, for guide, and light; by their doctrine and conversation they instruct the godly, and convince the wicked: God will have his people stay in the world, that his power, providence, mercy, and goodness in their preservation may more clearly be discovered; that their afflictions here may work out for them an eternal weight of glory: These are the reasons why God will have them stay in the world, &c. Then

1. *Saints* carry your selves as *becomes* such in midst of such a world, with that *wisdom, faithfulness, carefulness, humility*, that may bring *honour* both to your selves, and to your profession: Walk as *Lights* in the midst of a crooked and perverse generation; walk *closely, warily, innocently, patiently, submissively, &c.* all these are *necessary* while you are to converse here in this wicked world.

2. *Remember* that truth, *But that thou shouldest keep them from the evil*; observe, *preservation from sin is a greater mercy than exemption from suffering.* Which 1. Informs us of a truth that carnal men will never beleeve till they come to Hell, that that is the height of folly, which the men of the world count to be the top of wisdom; they think it *wisdom*, to chuse *sin*, rather than *suffering*. 2. This will evidence that the people of God are not such fools as the men of the world think they are, but the wisest, that will *chuse* the *greatest suffering*, rather than the *least sin*. 3. This reproves those that will take more care to have their afflictions *removed*, than *sanctified*. 4. Be more *afraid of sinning*, and less *afraid of suffering*: what, afraid of a *lash*, my child; no, be more afraid of a *dis-inheritance*; look on sufferings

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with *Scripture Spectacles*; Labour for integrity and uprightness of heart, that preserves when falling: Be watchful over thy thoughts and waies: Be a *resolved Christian*, if thou be not, thou wilt turn an *Apostatizing Christian*: You must set your faces as thornes, resolution is absolutely necessary, not only under, but before a day of suffering: Be resolved for God, and be resolved against Sin, and that for fear, least in a day of suffering thou shouldest halt and founder, and so lose the things which thou hast wrought: which brings mee to

The Tenth Sermon.

2 John 8. *Look to your selves, that wee lose not those things which we have wrought, but that we receive a full Reward.*

IN these words you have a *Warning-Price* discharged to an *Elect Lady*, A serious Item to an *Elect Lady* and her Religious Family, to look well to themselves that they lose not the things they have wrought. And this is grounded on a double reason.

1. From the *Damage* of such as begin well and hold not out, *They lose the things they have wrought*. That were sad, that so much should be done, and all should be lost at last.

2. From the *Advantage* and benefit if we do go on, then we shall receive a full reward. The observation was, *It much concerns all those, that have begun well, that are looked upon by Ministers, and those that are godly, as if they were truly godly, that have entertained the Truth and the Profession of the Truth, to look well to it how they stand, to continue, to go on, to hold out in their holy Profession and Conversation.* Look to your self you *Elect Lady*, you her Religious Family look

to your selves, that you lose not the things you have wrought. There's all the reason in the world it should be so; The *Election* of Believers engages us it should be so, we are chosen that we should be so; If we do not look well to our selves we may chance to lose all we have wrought. It too too often falls out that after a *hot* fit of *Profession*, there comes a *cold* fit of *Apostasie*, this cold fit of *Apostasie* caused by a sharpe winde of Persecution, or by a melting, thawing Sun of prosperity; either by our natural inconstancy and mutability within, (wee love new changes, we love to be changable) or else the subtilty of Seducers from without. Again, there hath been, are, and will come trying seasons; were you never so sincere, think not all the work over and done as soon as converted; As soon as come out of *Egypt* there's a *Wilderness* and *Red-Sea* to passe thorough, *Mideanitish Women*, *Gyants*, &c. to contest with: Therefore no wonder hee writes, *look to your self*. Then

1. Here see *Election* shuts not out the *use* of *means*: You are an *Elect* Lady, yet look to your self.

2. You scandalous *Papists*, the Doctrine of *Persistence* we Preach, is no *Mother* of *sloth* and *security*: Though you shall be saved, yet look to your selves: you shall not perish, yet keep in the Ship.

3. Orthodoxy of Faith and soundness of Profession is not enough to make a good Christian: *Elect* Lady, you make profession you are sanctified, but you must look to your self.

4. It is not enough to have a well ordered Family, Oh Lady! look to your self as well as to your Family.

5. The business of Religion is not the work of one day: As long as you have life, look to your self.

2. For *Exhortation*; Look to your selves, take heed of *Apostasy*; Take heed of that which occasions cold fits, after a cold fit comes a death fit, as after a hot fit usually comes a cold fit. *Apostasy* is the quartan Ague of the Soul, if it be not *death* tis extreame *dangerous*.

3. By way of *Direction*; Would you *look to your selves*? Look up to God, begg to bee strengthened with all might in the inner man: that hee who hath begun a good work, would be pleased to finish it. To that end, Lord give strength while in begging, and begging hearts, for continuance of that strengthening Ordinance amongst us, that it may be never said as it was said of those precious *Israelites*, the Word of the Lord was precious in those daies, there was no open Vision. Which leads mee to

The Eleventh Sermon.

1 Sam. 3. 1. *The Word of the Lord was precious in those daies, there was no open Vision.*

THe Word of the Lord was precious in those daies? Was it not alwaies precious? Yes, but there is a twofold preciousness.

1. Of *Worth* and *Excellency*.

2. Of *Want* and *Scarcity*. The Word of the Lord had not been so precious to the *Israelites*, in regard of its *Worth* and *Excellency*, therefore God made it precious to them in regard of its *Want* and *Scarcity*. *There was no open Vision*. Hence observe,

1. *There hath been, there may be such a day overtake a Church and People of God, wherein the Word of God may be precious, that is, may be Scarce, Rare, and hard to come by.*

2. *'Tis most just with God to teach them how to prize*

of the Morning-Exercise.

prize the Word by the want of it, that know not how to prize the Word of God by the worth of it. The Use was for Direction, what to be done to prevent this judgement of a Scarcity and Famine of the Word of God? 1. Learn to prize the Word by the worth of it. 2. Improve the Word as to the fruit of it. 3. Adorn the Word in your lives and conversations. 4. Be earnest with God in publick and private for the blessed continuance of that Word. Learn to prize the Word by the worth of it? We do prize the Word, &c. Do you prize the Word in truth? Then

1. What hath meant that horrible, wicked, general contempt of the Word of God, and Ministers of that Word through the Land, though (blessed be God) they have not taken the vilest of the people, and made them *Priests*, yet the *best* of *Ministers*, have been esteemed as the *worst* and *vilest* of people? 2. What means the want of the Word Read, Repeated, Looked into? 3. What means that general disobedience to the Word? 4. Why are you so ready to sell the Truth, far more ready than to buy it? 5. What means that easie forsaking of the blessed Truths of the Gospel? That a *Papish Jesuite*, cannot come and vent one of his wicked opinions, but presently let it be vomited, it must be sucked up by one or other? 6. What means the having of the Faith of Christ in so much respect of Persons, as hath been here amongst us? judge our selves then for what is past, and for the future learn to prize the Word according to its worth, consider what an admirable excellent thing this Word of God is, and that may be known,

1. By the *metaphors* unto which it is resembled in Scripture, which speaks either its profit, pleasure, usefulness, or necessity: Thy Word is a *light* to my

feet, what more precious than light, without which the world were but one great Dungeon, &c. 'Tis compared to Bread, Manna, Food, Water, Precious Stones, Rain, &c. Nay, 'tis more necessary: As they formerly, we can better be without the Sun, then without *Chrysothem*: Love for God makes us sensibly to say, we can as well be without fire or water, as without the Word of God. And it is the more excellent because compared to those things: what they are naturally, it is spiritually so; it is spiritual Bread, spiritual Water, spiritual Pearl, &c. 2. By its precious Properties and operations. There is a Scripture to mee tastes like honey in my mouth. *Psal.* 19. 7, 8, 9. Where the Word is discovered by its properties and operations. The Law of the Lord is perfect, converting the Soul, the Testimony of the Lord is sure, making wise the simple, the Statutes of the Lord are right, rejoycing the heart; The Commandments of the Lord is pure, enlightning the eyes; The fear of the Lord is clean, enduring for ever. The Judgements of the Lord are true and Righteous altogether. What, are these the Metaphors to which the Word is compared? Are these the Properties and Operations of the Word? No wonder then Job sets such a high valuation upon them as he doth, in our

Twelfth Sermon.

Job 23. 12. I have esteemed the Words of his mouth more then my necessary food.

IN these words you have the matter and the measure of Job's valuation.

1. The matter of Job's valuation, i. e. The words, all the words of his mouth, precepts as well as promises, threatenings and directions, as well as promises

mises and priviledges. 2. The measure of his valuation, as his food, as his necessary food; nay, more than his necessary food. Hence this truth was raised: *The Ordinances of God are exceeding precious to all truly Religious persons*: All the Ordinances of God, and amongst them, his Word, which is not the least part of his Worship: This appears 1. From their desires after the Ordinances; *My soul pants, longer after, &c.* 2. From their hearty content and satisfaction in them, 3. From their bitter lamentation under the want of them. 4. From their diligent endeavours to enjoy them.

Religious persons really understand their worth and want of them: They know the Ordinances of God to be the food, the spiritual fodder of the soul; The walks of God, where God is pleased to take his Turtis; The Instruments of Divine Glory. The Legacy of Christians; their Christian Armour and Accoutrements, to contest with Sin, Satan, the World; and, as *Scars* that lead to *Birthdays*, no wonder the Ordinances are so precious in the esteem of all truly Religious. Then 1. Know your priviledge, yet you enjoy Ordinances. 2. Lament the bad condition of those poor titular Christians on the one hand, that have Ordinances, but enjoy them not; they know not the worth of them. And true Christians on the other hand, from whom the Ordinances are gone, and whether ever they will return they know not. 3. This reproveth those to whom they are not precious. But, how shall I know the Ordinances are precious to mee? Answer, If thou carries thy self towards them, as towards what thou lookest on as precious: tell mee, 1. Art thou greedy of all opportunities of enjoying them? 2. Heartily troubled when hindered of enjoying them? 3. Hast thou

thou a dear respect of those that help thee to the enjoyment of them? 2. By way of *Conviction* to those mad men that tell us of being *above*, i. e. without Ordinances: what, was it ever heard of any of Gods Saints in Scripture that ever they said they were *above Ordinances*? 3. For *instruction* to Christians: It will be seasonable to consider what you ought to do if God should deprive you of Ordinances: Hee did not say, 'tis *probable*, but such a thing is *possible*; therefore make *provision*, lay in provision before-hand, *provision* of *Knowledge*, of *Grace*, of *Comfort*, of *Light* against a day of darkness. And if it should come, here's *counsel* given to us, and *Consolation* laid before us.

1. *Counsel* given us, if ever it should be. 1. *Lament*, bewail, mourn over the Lords absence; weep till you can weep no longer. 2. Seek after, pursue them; let them go where they will, be sure follow thou the Ordinances. 3. Be more frequent and serious in the use of private Ordinances. 4. Frequently reflect back on thy former enjoyments; oh the House, the Tabernacle of God, &c. And *reflect* 1. To excite your thankfulness to God, that ever you did enjoy them. 2. To suck strength from the Ordinances; to chew the cud, and get strength of them. 3. For humiliation; for sinning away, and provoking God to take them away.

2. For *Consolation*, that the people of God may not utterly fail; then 1. Know in such a condition, that though your condition be exceeding bad, yet better than many thousands, they never had Ordinances. 2. God is able in such a case to support without Ordinances: when hee calls into the *Wilderness*, hee can carry along without *Circumcision*. 3. Remember those that have had them, but not now,

now, what's become of *Sin*? of the Church of, &c. 4. Your salvation may be carried on without Ordinances. 5. There's a time coming when you shall have no need of Ordinances. In the mean time, if you cannot get up to the *Ark of God*, take heed of bowing to the *Calves at Dan and Bethel*: If you cannot serve the God of *Israel*, take heed you serve not the Gods of the *Amorites*. What you will do I know not, be sure *Joshua* would not, chuse you (saith hee) this day whom you will serve; whether the Gods which your Fathers served, that were on the other side of the flood, or the Gods of the *Amorites*, in whose Land yee dwell: But as for mee and my house, wee will serve the Lord: which brings mee to

The Thirteenth Sermon.

Josh. 24. 15. As for mee and my house, wee will serve the Lord.

IN the words two things. 1. An indefeasible Retortation: Take your own choice, follow your own discretion: If you will go and bow down to a dumb Idol, to a Captive God, &c. 2. An admirable Dehortation: wee are at a pitch, wee are resolyed, and if there be any Attractive in mee, or my family, you have it in this, *I and my house-hold, wee will serve the Lord.* The Observations were,

1. *Plena* Governours of families are very zealous that their families, as well as themselves, should serve the Lord. Never hope of thriving in godliness, till you bring your Families right for God, to be of the same Religion with your selves.

2. *A true sincere Christian is resolved to chuse and follow God, what ever else the world chuse and follow.*

100. 1. Sincere Christians have much more satisfaction in the judgement and practice of God, his Word, Saints, than in the judgement and practice of the World: Hee knows their judgement to be depraved, their choice and practice corrupt, their end and conclusion worst of all; therefore no wonder hee makes a better choice. 2. They have the best Testimony in the world for their choice, the Spirit and Son of God, that this is their choice; therefore no wonder, &c. But how do they chuse God? Answer, they chuse God as the object of their souls love, as the chiefest of ten thousand, as the lot of their inheritance, as the companion of their souls, to converse with him, as the Commander of their waies, to be guided by him, as a shelter of their hearts, as a refuge to flye unto in the time of danger.

The first Use was by way of *Examination*; is God chosen as the chief object of our souls love? can we truly say, there is none in Heaven but thee, none upon Earth I can desire besides, or in comparison of thee? Can wee say in having a God, the lines are fallen unto mee in a pleasant place, yea I have a goodly heritage? Is communion with God our Heaven upon Earth? Is God the Commander of our waies, as well as wee hope to be the Saviour of our souls? Is God our shield, our buckler, our retreat in danger?

The second Use was by way of *Consolation*: Believers, have you made choice of God? Happy are the people that are in such a case; thou hast the best assurance in the world, to come to the best possession in this world, peace, and joy; *Peace without, but not Peace within*: And Joy, the best Joy in the world, Joy unspeakable and full of glory. And truly

truly, if so be that this be thy portion, in having chosen God, 'tis no wonder thou dost not *Assail* from him: 'Tis no wonder that what ever comes upon a Beleever, yet for that his heart is not turned back, neither his steps declined from Gods way. And this leads to

The Fourteenth Sermon.

Psalm 44. 18. Our heart is not turned back, neither have our steps declined from thy way.

FROM these words two Observations may be made. 1. In times of sufferings and afflictions; true Christians are to make a narrow inspection into their hearts, to see how they stand affected. Thus did the Church here.

2. To keep steadfast and close with God, notwithstanding all afflictions and sufferings we undergo, either from, or for God, is the duty and commendation of Saints. 'Twas our duty; and 'tis our honour, Lord, &c. In prosecution of this point, these seven preliminary Theses was laid down.

1. When man was first created, his heart stood rightly bent towards God, as his great center and mark.

2. When man fell, his heart immediately drew off, and turned back from God.

3. Though this be the case of fallen man, yet poor creature, he sees it not.

4. The very *Formality* of sin, that wherein the *formality* of sin consists, is in this, not so much in sinning against God; by outward Acts, as in the hearts departing from God.

5. All true *Conversion* to God begins at the heart.

6. 'Tis

6. 'Tis an argument of infinite love in God to bring back our hearts to him.

7. When once the heart of a Believer is brought back to God, no suffering or affliction is able to turn that heart from him.

Quest. *When may a mans heart be said not to be turned back, notwithstanding all sufferings and afflictions?*

Ans. 1. When a man still retains the same esteem and estimate of God that ever he had, When Job looks upon God as a God fit to be blessed, though God be plundering of him.

2. When a man retains still the same affections, the same love to him, delight in him, fear of him, as much as ever.

3. When wee hope and trust in God as much as ever: *Though hee kill mee, yet will I trust in him.*

4. When we have the same resolutions to cleave to God as ever. If a God in Israel, as long as a God in Israel; 'tis all one, makes not to the Gods of the Philistines; this is for a mans heart not to be turned back from God. By way of Use,

1. Learn, the heart of man is very apt to turn from God in daies of affliction: *our heart is not, though theirs were.*

2. It concerns us in time of affliction and suffering, to see if our hearts be not turned back from God. But, *what means shall I use that I may not turn a back Apollate?*

Ans. 1. Be watchful over your hearts: they are exceeding slippery and deceitful. The very Thieves in the World.

2. Bee still bending of your hearts from the world and the flesh, unto God. Be you bent crooked sick to make it straight.

3. Do not only *bind* but *loose* your heart, eye
chain, shackle down, as you would loose that hath
broken Prison, by holy, serious, scriptural, necessa-
ry vows. *Horn out your heart* : *loose your heart* : *loose your heart*

4. *Converse much with God* : That man that
converses much with God, it is not the frowns of
men shall bring his heart off from God. To spurs
you on to this duty with these motives,

1. If you turn from God, the Soul of God will
turn from you : *If any man draw back, my Soul shall
have no pleasure in him* : *So will I turn from him*

2. Keep close to God in such a time, and God
will keep close to you. Here's a people, that not all
their sufferings could make them fall from God.
God glories in such a people. *I will not turn from
him*

3. This will be one of the greatest comforts by
way of Argument of your sincerity, that your heart
is upright with God. This will make an *Heavenly*
look up to God in time of sickness, with a *Lord*
remember now how I have walked before thee in truth,
and with a perfect heart. *in his will, in his love*

4. If you will not run from God by way of
Slavery, you may run to God and find him a *Sanctuary*;
and so you have it in *Sanctuary* : *Sanctuary* : *Sanctuary*

The Fifteenth Sermon.

Isa. 8. 14. *He shall be for a Sanctuary.*

THe words are an allusion to a *City of refuge* and
from hence this *Observation*, *Jesus Christ will be
for a sure refuge to all those that make him their fear
and dread.* And the truth is, there is the greatest
reason in the world Christ should be so; Saints stand
in greatest need of this Sanctuary; They are a poor
weak,

weak, helpleſſe, generation of Creatures, but they have a Rock of refuge; *The Conies are but a feeble folk, yet make they their houſes in the Rocks*: Chriſt bears deareſt love to them: They are moſt precious to him: They are his *Jewels*, what will a man preſerve, if he will not preſerve his Jewels? Will Chriſt be a Sanctuary? Then 1. See the true reaſon why the Saints of God are of ſuch an heroick Spirit, even when troubles look them in their faces, and ring in their ears, they have a God to ſie to, a Chriſt to reſt on. 2. See the reaſon of that conſternation of Spirit that ſeiſes on wicked men in times of trouble. Hide mee from the wrath of the Lamb, why? They have no refuge to go to, and how ever it is with them now, you ſhall hear nothing but howling and lamenting, when God ſhall come to avenge the blood of his Saints. 3. Be exhorted to make Chriſt your Sanctuary get into this City of Refuge, and for motives conſider, 1. Your abſolute need of a Sanctuary: You are at the power of the world, in the paw of the Devil, in the mouth of danger, in the mouth of Hell. 2. All other things in the world are not ſufficient to become a Sanctuary; You may run to the Rocks, but they cannot hide you, you may make an arm of fleſh your ſtrength, but it will prove an *Egyptian Reed*, and run into your hands, you may make Riches your refuge, *The rich mans wealth is his ſtrong Tower*, but rather, 'tis a Caſtle in the Aire, you may make honours your refuge, &c. All things unable to be your Sanctuary. 3. Conſider what a large, free, preſent, well furniſhed, unchangeable Refuge and Sanctuary Chriſt is: There are many, nay, all things in Chriſt, in which a poor ſoul may take Sanctuary: Doſt thou want Righteouſneſs? He is the righteous one: Doſt thou want Sanctification, Wiſdome,

Wisdom, Redemption? He is all in him, Refuge and Sanctuary mayst thou take, in his Providence for thy Protection, in his Offices for thy Salvation, in his Promises for thy Consolation; and amongst the rest, that which is like the *Diamond* in the *Ring*, see that great promise in

The Sixteenth Sermon.

Rev. 2. 17. *To him that overcometh, will I give to eat of the Hidden manna.*

TO him that overcometh, i. e. Not that hath by one, two or more acts Conquered: But to him that overcomes, that hath, and doth, and is overcoming still, that goes on Conquering and to Conquer.

2. To him that overcome, thus, and this way, and this enemy, this greatest enemy that God hath, Truth hath in the world, *Antichrist* especially, that keeps my Truths inviolable, that in a Scriptural way opposes that greatest enemy I have, and opposes him to a Conquest. To him that overcomes, that goes on to overcome, that thus overcomes. Hence this observation, *Believers are all a Generation of Conquerors*; all Conquerours; They are all like the Sons of the Kings, but some Believers are more Conquerors then others, some, that lay *Antichrist* upon his back, such as our shoor, the Devil in his own Bow, that stand our against Satans greatest Batteries, that turn his Cannon on himself, and cut off the head of that *Goliath*, with his own Sword; These are something more then Conquerors. But how comes Believers to be thus Conquerors? Ans. They are actuated with a six fold power.

1. With ability to discern all necessary, heavenly mysteries, and this enables them to overcome *Antichrist*, as he is an Erronious, Fawning, Heretical Prophet.

2. With a power to beleve all things, even such things, as though they do not contradict, yet exceed the reach of Reason.

3. With a power to do all duties, I can do all things through Christ that strengthens mee: These Conquerours cannot do any thing *against*, but any thing *for* the Truth.

4. With a power to suffer all things: these Conquerours are ready, not onely to be bound, but to suffer, to dye for the name of Jesus, and to conquer by dying.

5. With a power to forsake all things; To look upon all things, as dung and drosse, that they may win Christ.

6. They have not onely a power of might, but of right too, as Kings to conquer, &c. But what means are to be used to overcome in the sense of the Text?

Ans. 1. Study well that little Book of the *Revelations*, Indeed the Book of Books, the Book of sacred Scripture, in which we have at once the summe of the Saints duty and privilege, and of Gods Care and Providence over his Church in the latter daies of the Church, &c.

2. Concoct this Book by a practical beleef of what is revealed in it: do not think your own notions to be Divine Revelations.

3. Familiarize the Cross of Christ, by daily *ex-
p-
elation* of it, and *provision* for it; do not say (as *Rev.*
18. 7.) *I sit as a Queen and shall see no sorrow.*

4. Labour by a prospect of Faith to Antidare those great joyes God hath prepared for those that so suffer as to conquer.

5. Buckle

5. Buckle on the whole Armour of God, and above all, leave not out the Shield of Faith.

6. Let your love abound higher by opposition. That becomes a *Martyrs* Spirit indeed; The more the wind blows it in thy face, let that blow up more of thy blood into thy face; Let it warm thee more &c.

7. Live not by Example but by Rule: Those that follow the most; whither go they? *Wide is the Gate, broad is the Way, that leads to Damnation, and many there be that enter therein.* The Flock of Christ is a little Flock.

8. Esteem duty above safety. As one, 'tis necessary *Rome* should be revived; 'tis not necessary I should be preserved: 'Tis necessary Religion should be advanced, the power of Godliness preserved, 'tis not necessary I should be in this or that condition.

9. Indulge not the least sin, else thou wilt never be a Conquerour: That man that will not lay down his Lust for Christ, will never lay down his Life for Christ. A man can never be resolved for Christs waies without, if not resolved against all impurity within.

10. Harden and anoint your selves with practical improvement of Christs sufferings, in Christs death: There was an inestimable price to purchase our conquest, an infinite merit to strengthen, to encourage our Conquest, an all-sufficient virtue to cause our Conquest, a pledge of our eternal Conquest, we are Conquerours already, we do but gather the Spoyle. Make use of Christs death as the merit, pattern, and motive of your Conquest.

11. Labouring for sincerity.

12. Get well acquainted with Divine Attributes

and Divine Promises: and such especially as may be most suitable for your condition.

13. Abhorre the Relicks of Superstition: The very Nest, the very Cage of the Bird is unclean: Not a crum of that old Leaven, 'twill sower the whole Lump: Antichrist is hugely like the Devil, let him get in but one paw, let him but get in his head, hee will quickly get in the whole body: If you would avoid the paw of Antichrist, avoid as much as you can the very parings of his nails.

14. Get an experimental knowledge of Gospel Truths: They are your head Professors that turn Apostates.

15. Let this be your first and chiefest care, your first and last, to seek and serve God: Which if you do, as all other things, so this priviledge of Conquest shall be added unto you as your Crown: Seek ye first the Kingdome of God and the righteousness thereof, and all these things shall be added unto you: which opens the door to

The Seventeenth Sermon,

Mat. 6. 33. *Seek yee first the Kingdome of God and his Righteousness, and all these things shall be added unto you.*

FROM this Scripture you had a Remedy against Sollicitous Thoughts and Fears, given in this Proposition, that a serious Inquiry and earnest Pursuit of the Kingdome of Heaven, and the Righteousness thereof, is an excellent remedy against distracting cares and fears, about Provision and safety. Seek First, and trouble your selves no more. Seek first the Kingdome of God &c. Two questions was proposed and answered.

1. *What is it earnestly to enquire after, and seriously to pursue, the Kingdome of God, and his Righteousness?* In this Question three things included; the *Object*, the *Act*, the *Order*.

1. *The Object*, the Kingdome of God, the Kingdome of Heaven, and its Righteousness. The Kingdome of Heaven, that is the Kingdome of Grace, and the Kingdome of Glory; the Kingdome of Grace, as the means to the Kingdome of Glory. The Righteousness of this Kingdome, that is sanctification, sincere holiness in heart and life, which is the beginning, or the way to, and a sign or pledge of our interest in the Kingdome of Glory.

2. *The Act*, *Seek*, i. e. bestir your utmost thoughts about, your utmost time, care, and diligence upon these things.

2. *Seek*, i. e. set your choicest affections upon these things.

3. *Seek*, i. e. strive and labour, go forth in utmost endeavours for obtaining of these things.

3. *The Order*, *seek first*; seek it first, in respect of time, begin with God, remember thy Creator in the daies of thy youth: seek it first, with the greatest care, acquired diligence, industry, with the greatest seriousness. The Kingdome of God is the most necessary thing, indeed, *that one thing necessary*; 'tis the most excellent thing, eternal, all other things are temporal; get this and you get all; you get above the terrours of the world. The best way to have the things of this world sanctified, is this, seek first the Kingdome of God, &c.

2. *How is this a remedy against distracting cares and fears?*

Ans. I. It is a remedy by *diversion*.

2. Present things seem little, when acquainted with eternal things.

Use 1. This reproves those that observe not our Saviours direction.

1. Those that are drowned in earthly things, give them Onions and Garlick, take the Kingdome of Heaven, and Righteousness thereof who will: Let mee have my part in *Paris*, what care I for *Paradise*.

2. Others that are for the Kingdome of God, but not for the Righteousness of that Kingdome: they are for the *end*, but they do not care for the *way*: they would have the *fruit*; but they will not *climbe the Tree*.

3. Others that could wish they had a portion in it, but in a slight and perfunctory way; if Heaven could be obtained with a few prayers, this they'd do, but further they will not go.

4. Is this such an excellent way to cure our carnal fears and cares? what advantage hath a childe of God above all other men in the world, both in this life, and that to come; in this life, under a watchful providence; not a hair of his head shall perish; but chiefly the priviledges of an everlasting Kingdome: hee hath a bird in the bush, and in hand too: choice enjoyments in the hand, and in hope much more, but much more above, and this hope of his shall not make him ashamed: The vision of his appointed comforts is for an appointed time, and it will come; will come, said I? Faith looks out, and sees it coming already; let but Faith look to Heaven, and hee sees his Judge coming, which brings mee to

The Eighteenth Sermon.

Revel. 22. 12. Behold I come quickly, and my reward is with mee.

THE Observation from the words was this, *The Lord Jesus will certainly and speedily come to Judgement, when hee shall give reward equal to every man.* These two Questions was answered.

1. In what sense Christ comes quickly?

Ans. In Gods account, with whom a thousand years are but as one day. In our account Faith sees him coming, though sense cannot: Faith makes future things present; 'tis the *perspective* of the soul. Beleevers receive part of their reward at death, and that's quickly?

2. Why doth Christ defer his coming at all?

Ans. 1. To stop the mouths of the wicked: they will not have one word to reply, they had time and space to repent.

2. Out of his dear love hee bears to his Elect: There's many of his Elect not yet born, and though born; not new born, now these must be born, and new born, and brought all in, and when that time is come, then hee will come.

Use 1. Will Christ come quickly, and with a reward? then certainly remember this *Atteist*, 'tis no vain thing to serve our Lord Jesus: *what profit is it if wee serve him, &c?* what profit? infinite profit, there's a reward coming.

2. By way of *Exhortation*, will Christ come? oh then

1. Prepare for his coming; labour to be prepared by his spiritual coming into thy heart, that's the way to be prepared for his last coming: get thy understanding enlightened in the saving Knowledge

ledge of Christ, thy will subdued, and brought into subjection unto Christ, thy affections renewed, spiritualized, thy conversation such as becomes the Gospel of Christ.

2. You that have made all things ready for his coming, look out after his coming: The Table is spread, the Trencher laid, the dinner ready, the guest not come, oh! when will hee come; I desire to be dissolved, and to be with Christ; come Lord Jesus, come quickly, every Saint will exhortoo, *Come quickly*. To every Beleever it shall be a most welcome coming, hee shall come with a reward of absolution and pardon of all sin, of vindication and clearing up of all names: Beleevers bodies shall not only have a Resurrection, but their good names. It shall be a reward of Coronation, all their Crowns of Thorps shall be turned into Crowns of Glory.

3. Is Christ coming? will hee come? This should bear up Beleevers hearts in and under the sufferings they fear or feel. Christ comes quickly, therefore fear none of those things which thou shalt suffer. This gives us advance into

The Nineteenth Sermon.

Rev. 2. 10. *Fear none of those things which thou shalt suffer, behold the Devil shall cast some of you into prison, that you may be tryed, and you shall have tribulation ten daies: be thou faithful unto death, and I will give thee a Crown of Life.*

WHence observe; 1. *The people of God must suffer.* Through tribulation, through many tribulations they must enter into the Kingdome of God: From a cross into Heaven: think it not strange, no not of the fiery tryal, thou shalt suffer. 2. *What*

ever sufferings the people of God either are, or may be in, they have no just cause, ground, or reason of fear, i. e. of disponding, distrusting, distracting fear. The Arguments for this point are in the Text.

1. The Consideration of who it is, that brings the People of God into suffering, Is it *God*? God is the Disposer, but who is the great Executioner? The Devil, whom God hates more than thou canst, The Devil shall cast, &c.

2. 'Tis the *Devil* in a Chain. The Devil hath two sorts of Chains. A Chain of darkness, in which he is kept to the day of Judgement. A Chain of providence, he is restrained in that, &c.

3. The *Quality* of the suffering should keep them from fearing: He shall cast some of you into Prison, nor into Hell.

4. The *Design*; to destroy you? no, but to try you: 'Tis well you are Gold, else you would be presently destroyed and burne.

5. The *Duration*, could the Devil have his design, it should be for ever: 'Tis but for ten daies.

6. God over-rules all that befalls us, Christ alwaies stands by the Beleever to take notice of every stripe, as well as of every hair of thy head, to own thee in all thy sufferings, to sympathize with thee, to have a fellow-feeling and compassion unto thee, to compose us, and sanctifie all unto us, to order the issue of all, that it shall be sure, speedy, and good, and by all these to make us as like God, God-man, as possible.

Use. Then do not fear: Here we were forewarned and fore-Armed.

1. *Forewarned*, our suffering is like to be great, nay, it may be greater then we may suppose: This is be-
sure, if our sufferings do but keep pace with our sin-
ings,

ings, I beleeeve never such *sufferings* in *England*: If God lay Righteousness to the Line, and Judgement to the Plummer, never such matter for his Justice in *England*.

2. We should not fear because that is the spring of many other sins, Fainting, Running, Lying, Perjury, and to do any thing in the world &c.

3. The best of men in such bad times, it will be as much as ever they can doe to keep themselves steady.

2. We were *Fore-armed*.

1. In reference to the *Church* of God: Do not fear, the Church of God is dear to thee, but 'tis dearer to God. The Interest of God is more concerned in the life, peace, and truth of the Church, then in mine, &c. If the great God will not look to his own Interest, can the Church be safe? But doubtless hee will.

2. In reference to *our selves*. Suppose many sufferings, yet the waies of God are in the *dark*, as well as in the *deep*, there's no tracing of him, let him alone, where thou canst not trace him, admire him. God can, and hath done, and I bless God, I can set my Seal to that word that tells mee, God will do great things; *Babylon* must sink, his people must be called, the Kings of the earth must hate that *Whore*, when God brings his people low, 'tis but making way for the bareing and magnifying his own mercy: when the praise can be given to none, now is a time for God to work. *Now will I arise and shew my self strong*. Therefore fear none of those things which thou shalt suffer: Fear not oh! ye *Saints* of the most high. 'Tis true, if you were carnal, natural, unconverted, sinful, Idolatrous wretches, well might you fear the wrath of the *Lamb*, and him that sitteth on the Throne:

Throne: Were thou filthy, drunken, unrighteous, intemperate *Felix*, thou might well fear thou hast no God to run to, but being a *Paul* thou needest not fear: No, *Paul* can speak and act with so much confidence even when he stands before a great *Tribunal*, ready to have a sentence of death passed on him, that he makes his very Judge to Tremble. And so you have it in

The Twentieth Sermon.

Acts 24. 25. And as he reasoned of Righteousness, Temperance, and Judgement to come, Felix trembled.

In these words you have the manner, matter, and effect of *Paul's* Preaching; The manner, why *Paul* was reasoning; The matter 'tis of Righteousness, Temperance and Judgement to come; the Effect, *Felix* trembled. First, for the manner of *Paul's* Preaching, as he reasoned, i. e. as he argued the matter, he did propound it in a rational way, and pursued it before *Felix*, and this he doth in a double capacity, as he is a *Convert*, and as he is an *Apostle*, as a *Christian*, and as a *Preacher*.

1. As a *Convert* and *Christian*, and so he had reason to do, and make use of that reason he had so shew, though he became Righteous, yet *Paul* had not lost his reason. Hence learn, true Religion will consist with right Reason. Blessed be God for this Truth; We are apt to look upon men as mad men, if they will be Righteous: 'Tis true, before *Paul* was converted, he had Reason but he used it madly, but after Conversion he begins to be sober, and make the best use of his Reason.

2. Look upon *Paul* as a *Preacher*, so he makes use

of his Reason. And True Reason may and must be used in Preaching the Gospel; yet with these two Cautions.

1. Do not over-value Reason; do not lift up the Servant above the Master: Prize Grace more than Reason; Piety is better than Parts, though Parts are the Ring of Gold, Piety is the Diamond in that Ring. As if, a man in a Pulpit should come to shew what a brave Scholler he is, this is to over-value Reason.

2. Do not under-value Reason. We have had a strange fancy, that if a man that could not read English would but come and talke and preach to us, he was far more desirable then a *Black-Coat* that hath been at *Univerſity* and learnt his roote there (as they say) you will be glad of such as these. This Learning hath spoiled all the world; do you not know how many Schollers are Atheists; and their learning made them the worse, &c. This is not the fault of their Reason; had they more Reason they would improve it better. It is want of Reason that makes them not Crucifie their Lusts: Because corrupt men many times reprove that which is good, will you therefore cast it off.

2. For the Matter of Pauls Preaching, and here observe.

1. 'Tis suitable to his hearers, *False* was a Judge though a corrupt one, and so he reasons of Righteousnesse: He and his Whore lived in *Adultery*, and so he preaches of *Temperance*; of *Judgements* to come, know, God will call thee to judgement. Hence observe, The Gospel is then preached aright, when suited to hearers hearts, conditions, constitutions: A man in the Pulpit ought not to shoot at random, Paul speaks ad rem to his hearers, suitably tells them of Righteousnesse,

reousness, Temperance, Judgement to come.

2. Consider it with Relation to his *Scope*, which was, to bring them unto Christ; and what doth hee do? He Preaches Grace, Mercy, and Peace, no, not a word of that, but *Righteousness, Temperance, Judgement to come*. *Paul* was a convincing Preacher, hee knows his way to bring home *Felix* and *Drusilla*, to Christ, was first to convince them of their sin, and the wrath of God due to sin. The whole summe of *Pauls* preaching is, a preaching by way of conviction: Sin and misery must be preached for this end, that it may bring men unto Christ; wee must not make men half dead and there leave them, but bring them to the Chirurgeon, all our conviction is only for this end, that you might be brought to Christ, by Grace, to Glory.

3. For the *Effects* of *Pauls* preaching: *Paul* preached, and *Felix* trembled: doth not *Drusilla* tremble? 'Tis more then probable, shee brought *Paul* to preach there, that *Drusilla* had a months mind to hear what he had to say, but *Felix* trembled; Hence observe, *Those that are first in enjoying, may be last in receiving the Gospel*. *Drusilla* was a — yet turns a wicked *Apostate*, yet when come to hear a Sermon, her Heathenish Husband *Felix* that served the Devil instead of God trembled, but not she; Back-sliding Professors from the Truth, are infinitely farther from melting under the Gospel, then profane sinners, that never heard of it. A man had far better go and preach to *Heathens*, then *Apostates*. Then for the words, *Felix Trembled*. Why? There was *Righteousness* prolecutured and convinced, *Judgement to come*, threatned against him; Now his knees begin to smite together, now the Writing on the Wall, now *Felix* trembles; Oh! poor soul, wouldst

thou not tremble at the hearing of the Preaching of Judgement to come? submit to the Judge before he come: wouldst thou not have thy Judge to condemn thee then? Let him be now thy King to Rule, thy Prophet to instruct, thy Priest to reconcile: Would you avoid the terrour of a Judgement to come? Accept of the offer of a Christ coming; coming did I say? Nay, he is come already; Do but lay your ear close, to that third of the Revelations, and the twentieth, you shall hear your Judge knocking, which brings mee to

The one and twentieth Sermon.

Rev. 3. 20. *Behold I Stand at the door and knock, if any man hear my voyce, and open the Door, I will come in to him, and will Sup with him, and he will mee.*

THese are the words of our blessed Saviour, words Coyned as it were for the close of the morning Exercise. A continued metaphor; wherein you have

1. An Important thing of weight intimated in that particle, *Behold*.
2. The state of men in the visible Church implied, though they profess a Christ, high thoughts of him, and obedience to him, yet many, most of them keep their hearts shut against him, behold *I stand without at the door*.
3. Christs dealing or transaction with the poor Creatures for opening their hearts to him, and this in four things.

1. His standing waiting, or dancing attendance on the soul, and the place where: *I stand at the door*.

3. His earnest desire and importunity of entrance, and knock.

3. His call and Invitation, for where a *hearing* is enjoined, there must needs bee a calling implied.

4. The Argument or Motive he uses, to perswade poor Creatures to let him in.

1. *Ab honesto*, If he will but open, I will come in and take my abode : An admirable thing to have such a Tenant.

2. *A jucundo*, I will sup with him, I will vouchsafe him fellowship and communion.

3. *He shall sup with mee*; There shall bee mutual fellowship between him and mee, what I have shall be his, and what he hath shall be mine. We will walk, love, and lodge together; I will lodge with him, and he shall lodge with mee.

4. To whom this invitation is made, to every one, all, if any man or woman, that have heighned my Ministers voyce, months, or years, if he will open, I will come in.

5. The Sinners Duty and Interest.

1. The opening the heart when Christ knocks, that's his duty, because Christs Invitation is his command.

2. His Interest, because then Christ will come in, &c.

The Doctrine was, When Christ knocks and calls, at the doors of our hearts, 'tis our Duty and Interest, to open, admit, and let him in. These two questions were proposed and prosecuted.

1. When or how, is Christ said to knock and call at the hearts of sinners?

2. How sinners are said to hear and open.

1. How is Christ said to knock and call at the hearts of sinners?

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1. If you regard the *means* whereby hee knocks, *i. e.* by natural light of conscience within, or by the light of the Ministry and Gospel without.

2. If you regard the *manner* of Christs knocking or calling, 'tis either externally, by the Word, Ordinances, Providences (his Rod hath a voice as well as his Word) or internally, by the Spirit of God that accompanies that Word, by the means of Grace, by the motions of his Spirit.

3. *How are sinners said to hear his voice, and open?*

1. For hearing, it must not be an external, but an internal hearing, a hearing of the heart, through the heart; it must be a particular, distinguishing hearing, it must know the voice of Christ; it must be a sensible, an humble, satisfying hearing.

2. For opening; it is either

1. *Spontaneous*; opening, at first, when the door is shut, those everlasting doors are at first open to entertain the King of Glory, in our first Conversion.

2. *Progressive*, *i. e.* when the soul opens more and more: for there's no door, but its shut as close on him when after entrance, that 'tis as much as ever Christ can do to creep in. This opening appears,

1. In parting with, and putting away what ever keeps possession of the heart against Christ: The strong man must be turned out.

2. The soul freely consents to Christ, by an entire resignation to his Will and Spirit, to take him upon those terms. And when Christ doth thus knock and call at the door of our hearts, 'tis our duty and interest thus to open admittance to him.

The Use was for *Exhortation*, to plead with poor sinners,

sinners, that yet you! yet they would *yes* to Christ
Jesus *knocking* and calling: Arguments here there
was used, if they did not melt, *was* not because
they were not *powerful*, but our souls were life.

1. 'Tis a matter of greatest importance, *more*
than your earthly Joyntures, it concerns your ever-
lasting souls, souls that are more worth than *any*
thousand worlds; whether you will now believe it
or no, you will hereafter.

2. Consider the person that comes to call, *who*
is it? 'Tis a King that stands at your door; 'Tis the
King of Kings, God of Gods, that stands there.

3. 'Tis hee that deserves admittance, *a* God of
abundant, superabundant love; by his *under-taking*
hee hath deserved admittance: will you keep out
your Father? your Mother? that wretch, that was
rescued the other day, wilt thou keep out thy
redeemer?

4. 'Tis hee that hath a great love and affection
for you, how ever you have dealt with him: Thou
that brought him Hell, yet can hee never bee at
quiet till he hath brought you to Heaven.

5. Consider the posture, *I stand*, must you *stand*
and *I stand*?

6. I have stood a long time, I have been staying
and waiting for you so many years; I can reckon
every day and night I have stood and waited for
you: you would have abhorred to have waited on
the greatest man in the world, as I have waited on
you, a worm; nay, I stay still waiting for you;

And This one thing sticks yet with mee; I stand
ready to depart; I have knocked a great while, but
now knock no more; what if this should be the last
knock you should hear? How many did knock, and
the last knock'd, yet *I stand*; I knock this once

more) 'tis very questionable whether Christ will ever knock again, at least in such a way, and by such means; never did Christ knock more loudly.

7. I stand at the door, a poor cold place: I stand despised and contemned: but besides, many in the mean time are let in, and I kept out, and shut out of my own house.

8. I stand at the door, ready to have my patience turned into fury; therefore, let mee come in quickly.

9. I stand, I that am blessed in my self, I that can make thee infinitely, eternally blessed: I that am, &c. do stand, therefore prethee, prethee open. What's that? 'Tis hear and know, remember, believe and do. And this would give mee a fair Retreat into my Text; *If you know these things, happy are yee if yee do them.* I beseech you to consider, you have known these things, cursed, wretched for ever are yee, if yee do not do them, happy for ever if you do them.

Thus I have given you a short account of these things lately delivered to you: you must not impute any of my weaknesses to my Reverend Brethrens labours that went before; the God of Heaven bless you, and reward them a thousand-fold. And, oh! what ever God doth, keep up *this exercise* in the midst of us. You have abundantly reaped Gods Spirit; I hope there is something done in this Congregation, that Eternity it self shall never bee able to blot out. I confess this is no *fasting day*, but yet, however wee may make it such a day, as, since God is pleased to give us an *Occasion*, to return to him some *drops*. Beloved, 'Tis very probable that it will bee the last motion, that ever I shall make to you while I live in this way.

ways; If I were now to go from my Pulpit to my grave, this would bee the double motion I would make to you.

1. For Gods sake prize the Word of God.

2. Labour to prize the Word of God by the worth of it, that you may never come to prize the Word of God by the want of it. And if you would expresse your prizing of the Word, expresse your love, charity, bowels, to poor Ministers of the Word: never any man repented hee had given so much to a good use, doubtless my children wants it now, or my wife wants it now, &c. And I can assure you, I think there was never so many thanksgivings made to God for the City of London, as for their abundant charity in this respect.

FINIS.
